







# ORIENTAL CUSTOMS

OR AN

*ILLUSTRATION*

OF THE

## SACRED SCRIPTURES

BY AN

*EXPLANATORY APPLICATION*

OF THE

CUSTOMS AND MANNERS OF THE EASTERN NATIONS,.

AND ESPECIALLY

*THE JEWS, THEREIN ALLUDED TO.*

COLLECTED FROM THE MOST

CELEBRATED TRAVELLERS, AND THE MOST EMINENT CRITICS.

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BY

*SAMUEL BURDER.*

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VOLUME II.

SECOND EDITION.

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As a due consideration of foreign testimonies and monuments often gives great light to what is obscurely expressed in the Scripture: so where the Scripture in these things, with such allowances as it every where declares itself to admit of, may be interpreted in a fair compliance with uncontroled foreign testimonies, that interpretation is to be embraced.

DR. OWEN.

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# ORIENTAL CUSTOMS:

## ILLUSTRATIVE

OF THE

## SACRED SCRIPTURES.

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No. 601.—GENESIS i. 5.

*And the evening and the morning were the first day.*

THE Mosaical method of computing days from sun-set to sun-set, and of reckoning by nights instead of days, prevailed amongst the polished Athenians. And from a similar custom of our Gothic ancestors, during their abode in the forests of Germany, words expressive of such a mode of calculation (such as fortnight, se'nnight) have been derived into our own language. The same custom, as we are informed by Cæsar, prevailed among the Celtic nations. "All the Gauls," says he, "measure time, not by the number of days, but of nights. Accordingly they observe their birth-days, and the beginnings of months and years, in such a manner, as to cause the day to follow the night."

No. 602.—iv. 3. *Cain brought of the fruit of the ground an offering unto the Lord.*] "To offer to the Deity the first-fruits of the tender herbage, springing up in the vernal season, and of the different kinds of grain and fruits matured by a warm sun, was the prac-

tice of mankind in the infancy of the world. The earliest instance of these oblations on record is that of Cain, the eldest son of the first great husbandman, who, doubtless following paternal precedent, *brought of the fruit of the ground an offering unto the Lord*; and of Abel, who also, to the sacred altar of God *brought of the firstlings of his flock*. The Jews, whose religious customs are, in many respects, similar to the Hindoos, in every age and period of their empire, inviolably consecrated to heaven, the first-fruits of *their oil, their wine, and their wheat*, and, by the divine institution, even *whatsoever opened the womb, whether of man or beast, was sacred to the Lord*. (Numb. xviii. 12.)

There was, according to *Porphyry (De Abstinencia, p. 73.)* a very curious and ancient festival, annually celebrated at Athens, to the honour of the Sun and Hours, which, in the simplicity of the offerings, remarkably resembled the practice of the first ages. During that festival, consecrated grass was carried about, in which the kernels of olives were wrapped up, together with figs, all kinds of pulse, oaken leaves, with acorns, and cakes composed of the meal of wheat and barley, heaped up in a pyramidal form, allusive to the sun-beams that ripened the grain, as well as to the fire in which they were finally consumed." MAURICE'S *Indian Antiquities*, vol. v. p. 132. See also EUSEBIUS'S *Preparation for spreading the Gospel*, b. i. p. 29. Eng. edit.

No. 603.—iv. 15. *And the Lord set a mark upon Cain.*] Among the laws attributed to Menu, the following appointment is a remarkable instance of coincidence with, if it cannot be admitted to have been derived from, the punishment of Cain.

“ For violating the paternal bed, let the mark of a  
 \* \* \* \* \* be impressed on the forehead with  
 a hot iron.

For drinking spirits, a vintner's flag:  
 For stealing sacred gold, a dog's foot:  
 For murdering a priest, the figure of a headless  
 corpse:  
 With none to eat with them,  
 With none to sacrifice with them,  
 With none to be allied by marriage to them;  
 Abject, and excluded from all social duties,  
 Let them wander over the earth;  
 Branded with indelible marks,  
 They shall be deserted by their paternal and ma-  
 ternal relations,  
 Treated by none with affection,  
 Received by none with respect,  
 Such is the ordinance of Menu."

"Criminals, of all the classes, having performed an expiation, as ordained by law, shall not be marked on the forehead, but be condemned to pay the highest fine."

No. 604.—viii. 11. *And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off.*] The connection between Noah's dove and an olive leaf will not appear at all unnatural, if we consider what Dr. Chandler has related. He says, (*Trav. in Asia Minor*, p. 84.) that the olive groves are the principal places for shooting birds. And in the account of his travels in Greece, (p. 127.) he observes, that when the olive blackens, vast flights of doves, pigeons, thrushes, and other birds repair to the olive groves for food. See also *Hasselquist*, p. 212.

HARMER, vol. iv. p. 191.

No. 605.—xii. 7. *There builded he an altar unto the Lord, who appeared unto him.*] The patriarchs took care to preserve the memory of considerable events by

setting up altars and pillars, and other lasting monuments. Thus Abraham erected monuments in divers places where God had appeared to him, Gen. xiii. 18. Jacob consecrated the stone which served him for a pillow while he had the mysterious dream of the ladder. Gen. xxviii. 18. And the heap of stones which was witness to his covenant with Laban he called Galeed. Gen. xxxi. 48. Of this kind was the sepulchre of Rachel, the well called Beer-sheba,<sup>2</sup> Gen. xxvi. 33. and all the other wells mentioned in the history of Isaac. Sometimes they gave new names to places. The Greeks and Romans relate the same of their heroes, the oldest of whom lived near the time of the patriarchs. (*Pausan. Dion. Hal. lib. iii.*) Greece was full of their monuments. Æneas, to mention no others, left some in every place that he passed through in Greece, Sicily, and Italy. (*Virgil. Æn. passim.*)

“ FLEURY’S *Hist. of Israelites*, p. 8.

No. 606.—xiv. 18. *Melchizedec king of Salem.*] It was customary among the ancients to unite the sovereignty and chief priesthood together.

‘ Rex Anius, rex idem hominum, Phœbique sacerdos.

*Æn.* iii. 80.

*King Anius, both king of men, and priest of Apollo.*

No. 607.—xv. 10. *Divided them in the midst.*] There is no footstep of this rite any where in the scripture, except in Jer. xxxiv. 18, 19. (on which passage, see *Oriental Customs*, No. 294.) But from this affair of Abraham, it appears to have been very ancient. St. Gyril, in his tenth book against Julian, derives this custom from the ancient Chaldeans. Others derive the word בְּרִית, *birith*, which signifies a covenant, from בָּתַר, *butar*, which signifies to divide or cut asunder, because

covenants were made by dividing a beast, and by the parties covenanting passing between the parts of the beast so divided: intimating that so should they be cut asunder who broke the covenant. We find in Zenobius, that the people called *Molotti* retained something of this custom; for they confirmed their oaths, when they made their covenants, by cutting oxen into little bits.

PATRICK, *in loc.*

No. 608.—xvi. 13. *And she called the name of the Lord that spake unto her, Thou God seest me.*] The religion of names was a matter of great consequence in Egypt. It was one of their essential superstitions: it was one of their native inventions: and the first of them which they communicated to the Greeks. Thus when Hagar the handmaid of Sarai, who was an Egyptian woman, saw the angel of God in the wilderness, *she called the name of the Lord that spake unto her, ELROI, the God of vision, or the visible God:* that is, according to the established custom of Egypt, she gave him a name of honour: not merely a name of distinction, for such all nations had (who worshipped local tutelary deities) before their communication with Egypt. But after that they decorated their gods with distinguished titles, indicative of their specific office and attributes. Zachariah (chap. xiv. 9.) evidently alluding to these notions, when he prophesies of the worship of the supreme God, unmixed with idolatry, says, *in that day shall there be one Lord, and his name one.* Out of indulgence therefore to this weakness, God was pleased to give himself a name. *And God said unto Moses, I am that I am.* Exod. iii. 14.

WARBURTON'S *Divine Legation*, b. iv. sec. 6.

No. 609.—xvii. 10. *This is my covenant.*] Covenants were anciently made in the eastern countries by

dipping their weapons in blood, (as *Xenophon* tells us) and by pricking the flesh, and sucking each other's blood, as we read in *Tacitus*: who observes (l. i. Annal.) that when kings made a league, they took each other by the hand, and their thumbs being hard tied together, they pricked them, when the blood was forced to the extreme parts, and each party licked it. This was accounted a mysterious covenant, being made sacred by their mutual blood. How old this custom had been we do not know; but it is evident God's covenant with Abraham was solemnized on Abraham's part by his own and his son Isaac's blood, and so continued through all generations, by circumcision: whereby, as they were made the select people of God, so God, in conclusion, sent his own Son, who by this very ceremony of circumcision was consecrated to be their God and Redeemer.

PATRICK, *in loc.*

No. 610.—xviii. 1. *And he sat in the tent door in the heat of the day.*] Those who lead a pastoral life in the East, at this day, frequently place themselves in a similar situation. “At ten minutes after ten we had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticoes; or by shady trees, surrounded by flocks of goats.”

CHANDLER'S *Travels in Asia Minor*, p. 180.

No. 611.—xviii. 4. *Let a little water, I pray you, be fetched, and wash your feet.*] One of the first rites of hospitality observed towards strangers amongst the ancients, was washing the feet: of this there are many instances in *Homer*:

Τὸν οὖν Χρὴ κομίσαι· πρὸς γὰρ Διὸς ἦσαν ἀμάρτιαι, &c.

Od. vi, 207.

*By Jove the stranger and the poor are sent,  
And what to those we give to Jove is lent.  
Then food supply, and bathe his fainting limbs,  
Where waving shades obscure the mazy streams.*

POPE.

*Your other task, ye menial tribe, forbear;  
Now wash the stranger, and the bed prepare.*

POPE.

See also 1 Sam. xxv. 41.

No. 612.—xix. 1, 2. *And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground. And he said, behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.]* The Eastern people have always distinguished themselves by their great hospitality. Of very many instances the following is a truly characteristic one. “We were not above a musket-shot from Anna, when we met with a comely old man, who came up to me, and taking my horse by the bridle, ‘Friend,’ said he, ‘come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.’ We could not choose but go along with him to his house, where he feasted us in the best manner he could, giving us, over and above, barley for our horses; and for us he killed a lamb and some hens.” *Tavernier's Travels*, p. 111. See also Gen. xviii. 6. Judges xvii. 7. Rom. xii. 13. 1 Tim. iii. 2. 1 Pet. iv. 9.\* See more in Nos. 15. 50. 513.

No. 613.—xix. 24. *Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire.]* The curious *Wormius* tells of the raining of brimstone,



May 16, 1646. " Here, at Copenhagen, when the whole town was overflowed by a great fall of rain, so that the streets became impassable, the air was infected with a sulphureous smell; and when the waters were a little subsided, one might have collected in some places a sulphureous powder, of which I have preserved a part, and which in colour, smell, and every other quality, appeared to be real sulphur."

*Mus. Worm. l. i. c. 11. sec. 1.*

No. 614.—xix. 26. *A pillar of salt.*] Or, as some understand it, an everlasting monument, whence, perhaps, the Jews have given her the name of *Adith* (*Pirke Elieser*, cap. 25.) because she remained a perpetual testimony of God's just displeasure. For she standing still too long, some of that dreadful shower of brimstone and fire overtook her, and falling upon her, wrapped her body in a sheet of nitro-sulphureous matter, which congealed into a crust as hard as stone, and made her appear like a pillar of salt, her body being, as it were, candied in it. *Kimchi* calls it a heap of salt: which the Hebrews say continued for many ages. Their conjecture is not improbable, who think the fable of *Niobe* was derived hence: who, the poets feign, was turned into a stone upon her excessive grief for the death of her children.

PATRICK, *in loc.*

No. 615.—xx. 12. *And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother: and she became my wife.*] This peculiar mode of contracting marriage, appears in after ages to have become a common practice. It prevailed at Athens. It was lawful there to marry a sister by the father's side, but it was not permitted to marry a sister by the same mother. MONTESQUIEU (*Spirit of Laws*, vol. i. p. 54.) says, that this custom was originally owing to repub-

lies, whose spirit would not permit that two portions of land, and consequently two inheritances, should devolve on the same person. A man that married his sister only by his father's side, could inherit but one estate, that of his father: but by marrying his sister by the same mother, it might happen that this sister's father, having no male issue, might leave her his estate, and consequently the brother that married her might be possessed of two.

No. 616.—xxi. 10. *Wherefore she said unto Abraham, cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son.*] The following extract will exhibit to the reader a striking similarity of practice with that to which the above cited passage alludes: and that amongst a race of people very remote both as to local situation and time. “The Alguoquins make a great distinction between the wife to whom they give the appellation of *the entrance of the hut*, and those whom they term of *the middle of the hut*; these last are the servants of the other, and their children are considered as bastards, and of an inferior rank, to those which are born of the first and legitimate wife. Among the Caribbs also one wife possesses rank and distinction above the rest.”

BABIE's *Travels among Savage Nations*, in *Universal Magazine for Feb. 1802*, p. 84.

No. 617.—xxii. 9. *And bound Isaac his son.*] Both his hands and his feet, as it is explained in Pirke Elieser, cap. 31. When the Gentiles offered human sacrifices, they tied both their hands behind their backs. *Ovid. l. 3. De Pont. Eleg. ii.* PATRICK, *in loc.*

No 618.—xxiii. 11. *In the presence of the sons of my people.*] Contracts, or grants, were usually made before all the people, or their representatives, till writings were invented. PATRICK, *in loc.*

No. 619.—xxiii. 16. *And Abraham weighed to Ephron the silver.*] Ancient nations have discovered a singular coincidence in the management of their money. The Jews appear to have used silver in lumps, perhaps of various dimensions and weights; and certainly, on some occasions at least, impressed with a particular stamp. The Chinese also do the same. For “there is no silver coin in China, notwithstanding payments are made with that metal, in masses of about ten ounces, having the form of the crucibles they were refined in, with the stamp of a single character upon them, denoting their weight.” *Mucartney*, p. 290. vol. ii. p. 266. 8vo. edit.

No. 620.—xxiv. 11. *At the time of the evening, even the time that women go out to draw water.*] Homer mentions the same custom of women’s being employed in drawing water among the Phæacians and Læstrygiæns. (*Od.* vii. 20. *et* x. 105.) Dr. *Shaw*, speaking of the occupation of the Moorish women in Barbary, says, “to finish the day, at the time of the evening, even at the time that the women go out to draw water, they are still to fit themselves with a pitcher or goat-skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water.” *Travels*, p. 421.

No. 621.—xxiv. 15. *Rebekah came out—with her pitcher upon her shoulder.*] The same custom prevailed in ancient Greece. *Homer* represents Minerva meeting Ulysses as the sun was going down, under the form of a Phæacian virgin carrying a pitcher of water, that being the time when the maidens went out to draw water.

When near the fam’d Phæacian walls he drew,  
The beauteous city op’ning to his view,  
His step a virgin met, and stood before;  
A polished urn the seeming virgin bore.

*Odys.* b. vii. 25. Pope.

See also *Odys.* lib. x. 105.

A similar custom prevailed also in Armenia, as may be seen in *Xenophon's Anabasis*, b. iv.

No. 622.—xxiv. 20. *And she hasted, and emptied her pitcher into the trough.*] In some places where there are wells, there are no conveniences to draw water with. But in other places the wells are furnished with troughs, and suitable contrivances for watering cattle. The M. S. *Chardin* tells us, that “there are wells in Persia and Arabia, in the driest places, and above all in the Indies, with troughs and basons of stone by the side of them.”

HARMER, vol. i. p. 431.

No. 623.—xxiv. 22. *And it came to pass as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight, of gold.*] The weight of the ornaments put upon Rebekah appears extraordinary. But *Chardin* assures us, that even heavier were worn by the women of the East when he was there. He says that the women wear rings and bracelets of as great weight as this, through all Asia, and even heavier. They are rather manacles than bracelets. There are some as large as the finger. The women wear several of them, one above the other, in such a manner as sometimes to have the arm covered with them from the wrist to the elbow. Poor people wear as many of glass or horn. They hardly ever take them off. They are their riches.

HARMER, vol. ii. p. 500.

No. 624.—xxiv. 53. *Jewels of gold and raiment.*] Among the several female ornaments, which Abraham sent by his servant, whom he employed to search out a wife for his son Isaac, were *jewels of silver, and jewels of gold*, exclusive of raiment, which probably was very

rich and valuable for the age in which Abraham lived. Rich and splendid apparel, especially such as was adorned with *gold*, was very general in the eastern nations, from the earliest ages: and as the fashions and customs of the Orientals are not subject to much variation, so we find that this propensity to golden ornaments, prevails even in the present age, among the females in the countries bordering on Judea. Thus *Mungo Park*, in the account of his travels in Africa, mentions the following singular circumstance, respecting the ornamental part of the dress of an African lady. “It is evident from the account of the process by which negroes obtain gold in Manding, that the country contains a considerable portion of this precious metal. A great part is converted into ornaments for the women: and, when a lady of consequence is in full dress, the gold about her person may be worth, altogether, from fifty to eighty pounds sterling.”

We find also that the same disposition for rich ornamental apparel prevailed in the times of the Apostles; for St. Peter cautioned the females of quality in the first ages of Christianity, when they adorned themselves, not to have it consist, *in the outward adorning, of plaiting the hair, and of wearing gold, or of putting on apparel.* 1 Pet. iii. 3. See also Psalm xlv. 9. 13. *Upon thy right hand did stand the queen in gold of ophir.—Her clothing is of wrought gold.*

No. 625.—xxiv. 59. *And they sent away Rebekah their sister, and her nurse.*] Nurses were formerly held in very high esteem, and considered as being entitled to constant and lasting regard. “The nurse in an eastern family is always an important personage. Modern travellers inform us, that in Syria she is considered as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her

husband's house, and ever remains there, an honoured character. Thus it was in ancient Greece." *Siege of Acre*, b. ii. p. 35. note.

Thus it appears to have been in the ages of the Patriarchs.

GILLINGWATER *M. S.*

No. 626.—xxiv. 60. *And they blessed Rebekah.*] Nuptial benedictions were used both by the Jews, Greeks, and Romans. That of the Jews was in this form. "Blessed be thou, O Lord, who hast created man and woman, and ordained marriage," &c. This was repeated every day during the wedding week, provided there were new guests. The Grecian form of benediction was, *αγαθη τυχη*; the Latin was, *Quod faustum felixque sit*. The Jews constantly made use of the same form: but the Greeks and Romans frequently varied theirs: a benediction however in some form was always used. See SELDEN *de Jure N. et. G.* l. v. cap. 5.

No. 627.—xxv. 30. *Red pottage.*] The inhabitants of Barbary still make use of lentils, boiled and stewed with oil and garlick, a pottage of a chocolate colour; this was the red pottage for which Esau, from thence called Edom, sold his birth-right.

SHAW'S *Trav.* p. 140. 2d edit.

No. 628.—xxvi. 12. *Then Isaac sowed in that land, and received in the same year a hundred fold.*] The author of the history of the piratical states of Barbary observes, that the Moors of that country are divided into tribes like the Arabians, and like them dwell in tents, formed into itinerant villages: that "these wanderers farm lands of the inhabitants of the towns, sow and cultivate them, paying their rent with the produce, such as fruits, corn, wax, &c. They are very skilful in chusing the most advantageous soils for every season,

and very careful to avoid the Turkish troops, the violence of the one little suiting the simplicity of the other. p. 44. It is natural to suppose that Isaac possessed the like sagacity when he sowed in the land of Gerar, and received that year a hundred fold. His lands appear to have been hired of the fixed inhabitants of the country. On this account the king of the country might, after the reaping of the crop, refuse his permission a second time, and desire him to depart. HARMER, vol. i. p. 85.

No. 629.—xxvi. 15. *For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.*] The same mode of taking vengeance which is here mentioned has been practised in ages subsequent to the time here referred to. Niebuhr (*Travels*, p. 302.) tells us, that the Turkish Emperors pretend to a right to that part of Arabia that lies between Mecca and the countries of Syria and Egypt, but that their power amounts to very little. That they have however garrisons in divers little citadels built in that desert, near the wells that are made on the road from Egypt and Syria to Mecca, which are intended for the greater safety of their caravans. But in a following page (p. 330.) he gives us to understand, that these princes have made it a custom, to give annually to every Arab tribe which is near that road, a certain sum of money and a certain number of vestments, to keep them from destroying the wells that lie in that route, and to escort the pilgrims cross their country.

We find in *D'Herbélot* (p. 396.) that Gianabi, a famous rebel in the tenth century, gathered a number of people together, seized on Bassora and Coufa, and afterwards insulted the reigning Caliph by presenting himself boldly before Bagdat his capital: after which he retired by little and little, filling up all the pits with sand which had been dug in the road to Mecca, for the benefit of the pilgrims.

HARMER, vol. iv. p. 247.

No. 630.—xxvii. 16. *Put the skin of the kids of the goats.*] It is observed by *Bochart* (p. 1. *Hierozyic.* l. ii. c. 51.) that in the eastern countries goats-hair was very like to that of Men: so that Isaac might very easily be deceived, when his eyes were dim, and his feeling no less decayed than his sight.

No. 631.—xxviii. 22. *And this stone, which I have set for a pillar shall be God's house.*] It appears strange to us to hear a stone pillar called *God's house*, being accustomed to give names of this kind to such buildings only, as are capable of containing their worshippers within them. But this is not the case in every part of the world, as we learn from *Major SYMES's* narrative of his *Embassy to the Kingdom of Ava*. The temples of that people, vast as many of them are, are built without cavity of any sort, and he only mentions some of the most ancient of those at Pagahm as constructed otherwise. The following extract will sufficiently illustrate this matter.

“ The object in Pegu that most attracts, and most merits notice, is the noble edifice of *Shoemadoo*, or the *golden supreme*. This is a pyramidical building, composed of brick and mortar, without excavation or aperture of any sort: octagonal at the base, and spiral at the top. Each side of the base measures one hundred and sixty-two feet. The extreme height of the edifice, from the level of the country, is three hundred and sixty-one feet, and above the interior terrace three hundred and thirty-one feet. Along the whole extent of the northern face of the upper terrace there is a wooden shed for the convenience of devotees, who come from a distant part of the country. There are several low benches near the foot of the temple, on which the person, who comes to pray, places his offering, commonly consisting of boiled rice, a plate of sweetmeats, or cocoa-nuts fried in oil;



When it is given, the devotee cares not what becomes of it; the crows and wild dogs often devour it in the presence of the donor, who never attempts to disturb the animals. I saw several plates of victuals disposed of in this manner, and understood it was the case with all that was brought."

"The temple of *Shoedagan*, about two miles and a half north of Rangoon, is a very grand building, although not so high, by twenty-five or thirty feet, as that of *Shoemadoo*, at Pegu. The terrace on which it stands is raised on a rocky eminence, considerably higher than the circumjacent country, and is ascended by above a hundred stone steps. The name of this temple, which signifies Golden-Dagon, naturally recalls to mind the passage in the scriptures, where the house of Dagon is mentioned, and the image of idolatry bows down before the Holy Ark."

"Many of the most ancient temples at Pagahm are not solid at the bottom: a well arched dome supports a ponderous superstructure; and, within, an image of Gaudona sits enshrined."

No. 632.—xxix. 6. *Rachel his daughter.*] Her name in Hebrew signifies a *sheep*. It was anciently the custom to give names even to families from cattle, both great and small. So *Varro* tells us (lib. ii. de re rustica, c. 1.) *Multa nomina habemus ab utroque pecore, Sc. à minore, PORCIUS, OVILIUS, CAPRILIUS; à majore, EQUITIUS, TAURUS, &c.* See *Bochart*, p. 1. Hieroz. lib. ii. cap. 43.

No. 633.—xxix. 26. *And Laban said, it must not be so done in our country, to give the younger before the first-born.*] Mr. HALHED observes in his preface to the Gentoo Laws, (p. 69) "We find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob; in these words, *It must not be so done in our*

country, to give the younger before the first-born. This was long before Moses. So in this compilation, it is made criminal for a man to give his younger daughter in marriage before the elder; or for a younger son to marry while his elder brother remains unmarried."

No. 634.—xxix. 32. *And she called his name Reuben, for she said, Surely the Lord hath looked upon mine affliction.*] Many names which occur in the scriptures were taken from particular incidents and circumstances. Other people besides the Jews have acted in this manner. "The children of the Mandingoes are not always named after their relations; but frequently in consequence of some remarkable occurrence. Thus, my landlord at Kāmalia was called *Karya*, a word signifying to replace; because he was born shortly after the death of one of his brothers. Other names are descriptive of good or bad qualities: as *Modi*, a good man: *Fadibba*, father of the town. Indeed the very names of their towns have something descriptive in them as, *Sibidookoo*, the town of siboa trees. *Kenneyetoo*, victuals here. *Dorita*, lift your spoon. Others appear to be given by way of reproach, as *Bammakoo*, was a crocodile. *Karankalla*, no cup to drink from. Among the negroes, every individual, besides his own proper name, has likewise a kongtong or surname, to denote the family or clan to which he belongs. Every negro plumes himself on the importance or the antiquity of his clan, and is much flattered when he is addressed by his kontong." MUNGO PARK's *Travels in Africa*, p. 269.

No. 635.—xxix. 32. *And Leah conceived, and bare a son, and she called his name Reuben.*] It seems probable that in common the mother gave the name to a child, and this both amongst the Jews and the Greeks; though perhaps not without the concurrence of the

father. In the age of *Aristophanes* the giving of a name to the child seems to have been a divided prerogative between the father and the mother. *Homer* ascribes it to the mother:

Him on his mother's knees, when babe he lay,  
She nam'd Arnæus on his natal day.

*Odys.* xviii. 6. *Pope*.

No. 636.—xxx. 27. *That I might have sent thee away with mirth, and with songs, with tabret, and with harp.*] A striking similarity prevails between the modern dance of the South Sea islands, as performed before Captain *Cook*, and the ancient choral dance of Egypt and Palestine. “A band or chorus of eighteen men seated themselves before us; they sung a slow and soft air; twenty women entered. Most of them had upon their heads garlands, of the crimson flowers of the china rose, or others. They made a circle round the chorus, and began by singing a soft air, to which responses were made by the chorus in the same tone: and these were repeated alternately. All this while the women accompanied their song with several very graceful motions of their hands towards their faces, and in other directions. Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, repeating some words in conjunction with the chorus. Toward the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigour and dexterity.” *Last Voyage*, vol. i. p. 250. See also O. C. No. 20.

No. 637.—xxxiii. 3. *And he passed over before them.*] In travelling it was usual to place the women and children in the rear of the company. This was evidently

the situation occupied by Leah and Rachel, in their journey with Jacob. From other sources we derive the same information. In the history of the caliph *Valhek*, it is said, that the black eunuchs were the inseparable attendants of the ladies, the rear was consequently their post. In the argument to the poem of Amriolkais, it is related that one day when her tribe had struck their tents, and were changing their station, the women, as usual, came behind the rest with the servants and baggage, in carriages fixed on the backs of camels. See also Gen. xxiv. 61.

No. 638.—xxxiii. 4. *And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him.*] Such persons as are intimately acquainted, or of equal age and dignity, mutually kiss the hand, the head, or the shoulder of each other. SHAW's *Trav.* p. 237. This passage and Gen. xlv. 14. Luke xv. 20. Acts xx. 37. seem to have a reference to the eastern way of kissing the shoulder in an embrace. HARMER, vol. ii. p. 53.

No. 639.—xxxiv. 12. *Ask me never so much dowry.*] It was usual for the bridegroom to give to his bride, or her father, a dowry or portion of money or goods, as a kind of purchase of her person. It was the custom of the Greeks and other ancient nations. (*Potter's Greek Ant.* b. iv. c. 11.) And is to this day the practice in several Eastern countries. (*Complete System of Geog.* vol. ii. p. 19. 305.)

The modern Arabs who live under tents purchase their wives. *De la Roque* says, that “properly speaking, a young man that would marry must purchase his wife: and fathers among the Arabs are never more happy than when they have many daughters. This is the principal part of the riches of a house. Accordingly, when a young man would treat with a person whose daughter

he is inclined to marry, he says to him, Will you give me your daughter for fifty sheep; for six camels; or for a dozen cows? If he be not rich enough to make such offers, he will propose the giving her to him for a mare, or a young colt; considering in the offer the merit of the young woman, the rank of her family, and the circumstances of him that desires to marry her. When they are agreed on both sides, the contract is drawn up by him that acts as *cadi* or judge among these Arabs. (*Voy. dans la Pal.* p. 222.)

No. 640.—xxxiv. 27. *The sons of Jacob came upon the slain and spoiled the city, because they had defiled their sister.*] “In the east, as well as in Europe, the relations of the principals in a quarrel, seem to have been bound by honour and custom to espouse their party, and to revenge their death; one of the highest reproaches with which one Arabian could upbraid another, being an accusation of having left the blood of his friend unrevenged.” RICHARDSON’S *Dissert. on Eastern Nations*, p. 214. It was on this principle that the sons of Jacob acted towards Shechem, for his conduct towards their sister.

No. 641.—xxxv. 4. *Ear-rings.*] “Some of the eastern ear-rings are small, and go so close to the ear as that there is no vacuity between them: others are so large that you may put the forefinger between, and adorned with a ruby and a pearl on each side of them, strung on the ring. The women wear ear-rings and pendants of divers sorts: and I have seen some, the diameter of whose round was four fingers, and almost two fingers thick, made of several kinds of metals, wood, and horn, according to the quality of people. There is nothing more disagreeable to the eyes of those that are unaccustomed to the sight; for these pendants by their weight

widen so extremely the hole of the ear, that one might put in two fingers, and stretch it more than one that never saw it would imagine. I have seen some of these ear-rings with figures upon them, and strange characters, which I believe may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantments. Perhaps the ear-rings of Jacob's family were of this kind." *Chardin* M. S. HARMER, vol. ii. p. 393. —

No. 642.—xli. 5, 47. *And behold seven ears of corn came up upon one stalk.—And in the seven plenteous years the earth brought forth by handfuls.*] In Barbary, one stalk of wheat, or barley, will sometimes bear two ears: whilst each of these ears will as often shoot out into a number of less ones: thereby affording a most plentiful increase. May not these large prolific ears, when seven are said to come up upon one stalk, explain what is further mentioned of the seven fruitful years in Egypt, that is, that *the earth brought forth by handfuls*?

This latter passage may, indeed, mean, that the earth brought forth handfuls of stalks from single grains, and not handfuls of ears from single stalks, agreeably to the following passage from *Dr. Shaw*. "In Barbary it is common to see one grain produce ten or fifteen stalks. Even some grains of the *murwaany* wheat, which I brought with me to Oxford, and sowed in the physic garden, threw out each of them fifty. But Muzeratty, one of the late *kaleefas*, or viceroys, of the province of Tlemsan, brought once with him to Algiers a root that yielded fourscore: telling us, that the prince of the western pilgrims sent once to the bashaw of Cairo, one that yielded six score. Pliny mentions some that bore three or four hundred."

No. 643.—xli. 42. *And arrayed him in vestures of*

*fine linen.*] To be arrayed in a rich dress, and to ride in great pomp and ceremony, were the ancient modes of investing with the highest degree of subordinate power in Egypt; and with a small variation still remains so. The history of the revolt of Ali Bey (p. 43.) informs us, that on the election of a new sheik bellet, the pasha who approves of him invests him with a valuable fur, treats him with sherbet, and when the sheik bellet departs, the pasha presents him with a horse richly caparisoned.

HARMER, vol. iii. p. 308.

No. 644.—xlii. 15. *By the life of Pharaoh.*] Most authors take this for an oath, the original of which is well explained by Mr. *Selden*, (in his *Titles of Honour*, p. 45.) where he observes, that the names of gods being given to kings very early, from the excellence of their heroic virtue, which made them anciently great benefactors to mankind; thence arose the custom of swearing by them: which Aben Ezra saith, continued in his time, (about 1170) when Egypt was governed by caliphs. If any man swore by the king's head, and were found to have sworn falsely, he was punished capitally. See more on this subject in *Oriental Customs*, No. 29.

No. 645.—xliii. 34. *And they drank.*] After they had dined, plenty of wine was brought in, for every one to drink as much as they pleased. Such is the custom of the Abyssinians to this day: they do not drink or talk at dinner, but after the meat is taken away: as *Lutolphus* assures us from *Telczius*. This he also supposes to have been the ancient custom among other nations, particularly the *Romans*: for which he alleges the words of *Virgil*:

Postquam prima quies epulis, mensæque remotæ,  
Crateras magnos statuunt, et vina coronant. *Æn.* i. 727.

A different custom however prevailed in Persia ; where the time for drinking wine was at the beginning, not at the close of the entertainment. See Oriental Customs, No. 143.

No. 646.—xliv. 5. *Is not this it in which my lord drinketh, and whereby indeed he divineth?*] When Norden was at Derri in the farthest part of Egypt, in a very dangerous situation, from which he and his company endeavoured to extricate themselves by exerting great spirit, a spiteful and powerful Arab in a threatening way told one of their people, whom they had sent to him, that he knew what sort of people they were, that *he had consulted his cup*, and had found by it that they were those of whom one of their prophets had said, that Franks would come in disguise, and passing every where, examine the state of the country, and afterwards bring over a great number of other Franks, conquer the country, and exterminate all. (*Trav.* vol. ii. p. 150.) It was precisely the same thing that Joseph meant when he talked of *divining by his cup*.

HARMER, vol. ii. p. 475.

No. 647.—xlv. 22. *To all of them he gave each man changes of raiment.*] Presents of garments appear to have been common amongst all ranks of people in the East. The passage now cited is an instance in point. See also 2 Chron. ix. 24. This custom is still preserved. *De la Motraye* furnishes us with some particular information on this subject. “The visier entered at another door, and their excellencies rose to salute him after their manner, which was returned by a little inclining of his head: after which he sat down on the corner of his sofa, which is the most honourable place: then his chancellor, his kiabia, and the chiaouz bashaw came and stood before him, till coffee was brought in:



after which, M. de Chateauneuf presented M. de Ferriol to him, as his successor, who delivered him the king his master's letters, complimenting him as from his majesty and himself, to which the Visier answered very obligingly: then after some discourse, which turned upon the reciprocal readiness of propension towards the continuance of a good intelligence between the Porte and the court of France, which M. de Ferriol assured that the king his master was well disposed to cultivate sincerely, they gave two dishes of coffee to their excellencies, with sweetmeats, and after that perfumes and sherbet. Then they clothed them with *caffetans* of a silver brocade, with large silk flowers; and to those that were admitted into the apartments with them, they gave others of brocade, almost all silk, except some slight gold or silver flowers, according to the custom usually observed towards all foreign ministers." *Travels*, p. 199. Caffetans are long vests of gold or silver brocade, flowered with silk. See also Ezra ii. 69. Neh. vii. 70.

No. 648.—xlvi. 4. *Put his hand upon thine eyes.*] This appears to have been a very ancient and general custom, as there are evidences of its existence amongst the Jews, Greeks, and Romans. Among the Jews, Tobias is said to have shut the eyes of his wife's father and mother, and to have buried them honourably. Tobit xiv. 15. *Maimonides* represents it as a customary rite. *Homer* describes Ulysses thus expressing himself on the death of Socus:

Ah, wretch! no father shall thy corpse compose,  
Thy dying eyes no tender mother close.

Il. xi. 570. POPE.

See also the *Odyss.* xi. 424. and xxiv. 294. *Eurip.*

Hecub. 430. *Virg.* Æn. ix. 487. *Ovid.* Trist. iii. El. iii. 43. and iv. El. iii. 43.

No. 649.—xlviii. 14. *And Israel stretched out his right hand, and laid it upon Ephraim's head.*] Imposition of hands was a Jewish ceremony, introduced, not by any divine authority, but by custom: it being the practice among those people whenever they prayed to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayers to the ceremony. The apostles likewise laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh, every time they entered upon any new design. In the ancient church imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe.

No. 650.—xlviii. 20. *And he set Ephraim before Manasseh.*] The preference given in this instance to the younger brother has in many cases been paralleled. Some nations have even gone so far as to form institutions upon this very principle. For the younger son to succeed his father in preference to his elder brothers, was a custom long prevalent in Tartary, and among the northern nations: and it is to be found in our old Saxon tenures, under the description of *Borough-English*. Sir William Blackstone, after mentioning the opinions of Littleton and other eminent lawyers in regard to the origin of this strange custom, conjectures, with great judgment, that it might be deduced from the Tartars. Amongst those people, the elder sons, as they grew to man's estate, migrated from their father

with a certain portion of cattle; and the youngest son only remaining at home, became in consequence the heir to his father's house and all his remaining possessions.

RICHARDSON'S *Dissert. on Eastern Nations*, p. 162.

No. 651.—xlix. 1. *And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*] “It is an opinion of great antiquity, that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. We find this opinion as early as *Homer*, (Il. xvi. 852. et xxii. 358.) for he represents the dying Patroclus foretelling the fate of Hector, and the dying Hector denouncing no less certainly the death of Achilles. *Socrates*, in his apology to the Athenians a little before his death, asserts the same opinion. ‘But now,’ saith he, ‘I am desirous to prophesy to you, who have condemned me, what will happen hereafter. For now I am arrived at that state, in which men prophesy most, when they are about to die.’ (*Platonis Apolog. Socr. Op.* vol. i. p. 39. edit. Serrani.) His scholar *Xenophon* (*Cyrop.* lib. viii. *prope finem*, p. 140.) introduces the dying Cyrus declaring in like manner ‘that the soul of man at the hour of death appears most divine, and then foresees something of future events.’ *Diodorus Siculus* (*in initio*, lib. xviii. tom. 2.) alledgeth great authorities upon the subject. ‘Pythagoras the Samian, and some others of the ancient naturalists, have demonstrated that the souls of men are immortal, and in consequence of this opinion, that they also foreknow future events at the time that they are making their separation from the body in death.’ *Sextus Empiricus* (*adv. Mathem.* p. 312.) confirms it likewise by the authority of Aristotle: ‘The soul,’ saith Aristotle, ‘foresees and

foretels future events, when it is going to be separated from the body by death.' We might produce more testimonies to this purpose from Cicero, and Eustathius upon Homer, and from other authors, if there were occasion: but these are sufficient to shew the great antiquity of this opinion. And it is possible that old experience may in some cases attain to something like prophecy and divination. In some instances also God may have been pleased to comfort and enlighten departing souls with a prescience of future events. But what I conceive might principally give rise to this opinion was the tradition of some of the patriarchs being divinely inspired in their last moments, to foretel the state and condition of the people descended from them: as Jacob upon his death-bed summoned his sons together, that he might inform them of what should befall them in the latter days."

NEWTON *on the Prophecies*, vol. i. p. 85, 2d edit.

No. 652.—xlix. 3, 4. *Reuben, thou art my first-born;—thou shalt not excel, because thou wentest up to thy father's bed.*] In the following extract we find a similar punishment ordered for an offence similar to that of Reuben. "Notwithstanding that long continued custom there, for the eldest son to succeed the father in that great empire, (of the Mogul) Achabar Shah, father of the late king, upon high and just displeasure taken against his son, for climbing up unto the bed of Anarkalee, his father's most beloved wife, and for other base actions of his, which stirred up his father's high displeasure against him, resolved to break that ancient custom; and therefore often in his lifetime protested, that not he, but his grand-child Sultan Coobsurroo, whom he kept in his court, should succeed him in that empire." Sir THOMAS ROE's *Embassy to the Great Mogul*, p. 470.

No. 653.—xlix. 8. *Thy hand shall be in the neck of thine enemies.*] This expression denotes triumph over an enemy, and that Judah should subdue his adversaries. This was fulfilled in the person of David, and acknowledged by him. *Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.* Psalm xviii. 40. Treading on the neck of a vanquished foe has been a very common practice. Amongst the Franks it was usual to put the arm round the neck as a mark of superiority on the part of him that did it. When Chrodin, declining the office of mayor of the palace, chose a young nobleman, named Gogen, to fill that place, he immediately took the arm of that young man, and put it round his own neck, as a mark of his dependance on him, and that he acknowledged him for his general and chief.”

“When a debtor became insolvent, he gave himself up to his creditor as his slave, till he had paid all his debt: and to confirm his engagement, he took the arm of his patron, and put it round his own neck. This ceremony invested, as it were, his creditor in his person.” STOCKDALE’s *Manners of the Ancient Nations*, vol. i. p. 356. See Gen. xxvii. 40. Deut. xxviii. 48. Isaiah x. 27. Jer. xxvii. 8. Joshua x. 24. Lam. v. 5.

No. 654.—xlix. 10. *The sceptre shall not depart from Judah.*] Sceptres, or staves of some kind or other, have been among almost all nations the ensigns of civil authority, as they are to this day, being in themselves very proper emblems of power extended, or acting at a distance from the person. Achilles, who was the chief of a Grecian tribe or clan, is described in *Homer* as holding a sceptre or staff which

The delegates of Jove, dispensing laws,  
Bear in their hands.

Il. i. 238.

No. 655.—xlix. 29. *And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers.*] Princes and persons of quality, who died in foreign parts, were usually carried into their own country, to be buried with their fathers. That this was practised in the patriarchal times, appears from the injunction which Jacob laid upon his children respecting his interment. It was also the custom of the Greeks. *Homer* represents Juno as thus speaking concerning Sarpedon.

Give the bold chief a glorious fate in fight;  
And when th' ascending soul has wing'd her flight,  
Let Sleep and Death convey, by thy command,  
The breathless body to his native land. *Il.* iv. 247.

No. 656.—l. 1. *Joseph fell upon his father's face, and kissed him.*] It is probable that he first closed his eyes, as God had promised he should do, (Gen. xli. 4.) and then parted from his body with a kiss. Of this custom many examples are to be found. Thus *Ovid* represents Niobe as kissing her slain sons: and Meleager's sister kissing him when he lay dead. *Corippus* represents Justin the younger falling upon Justinian, and weeping, and kissing him.

Ut prius ingrediens corpus venerabile vidit,  
Incubuit lachrymans, atque oscula frigida carpsit  
Divini patris.

No. 657.—l. 2. *And Joseph commanded his servants the physicians to embalm his father.*] Concerning the practice of physic in Egypt, *Herodotus* says, that it was divided amongst the faculty in this manner. "Every distinct distemper hath its own physician, who confines himself to the study and care of that alone, and meddles with no other: so that all places are crowded with phy-

sicians: for one class hath the care of the eyes, another of the head, another of the teeth, another of the region of the belly, and another of occult distempers." lib. ii. c. 84. After this we shall not think it strange that Joseph's physicians are represented as a number. A body of these domestics would now appear an extravagant piece of state, even in a first minister. But then it could not be otherwise, where each distemper had its proper physician; so that every great family, as well as city, must needs, as *Herodotus* expresses it, swarm with the faculty. There is a remarkable passage in *Jeremiah* (chap. xlv. 11.) where, foretelling the overthrow of Pharaoh's army at the Euphrates, he describes Egypt by this characteristic of her skill in medicine. *Go up into Gilead, and take BALM, (or balsam) O virgin the daughter of Egypt; in vain shalt thou use MANY MEDICINES, for thou shalt not be cured.*

WARBURTON'S *Divine Legation*, b. iv. sec. 3. § 3.

No. 658.—1. 3. *And forty days were fulfilled for him, (for so are fulfilled the days of those who are embalmed) and the Egyptians mourned for him three-score and ten days.]* We learn from two Greek historians (*Herodotus*, lib. ii. cap. 85, 86. *Diodorus*, lib. i. Bibl. p. 58.) that the time of mourning was while the body remained with the embalmers, which *Herodotus* says was seventy days. During this time the body lay in nitre, the use of which was to dry up all its superfluous and noxious moisture: and when, in the compass of thirty days, this was reasonably well effected, the remaining forty (the time mentioned by *Diodorus*) were employed in anointing it with gums and spices to preserve it, which was the proper embalming. The former circumstance explains the reason why the Egyptians mourned for Israel *three-score and ten days*. The latter explains the meaning of *the*

*forty days which were fulfilled for Israel, being the days of those who are embalmed.*

WARBURTON'S *Divine Legation*, b. iv. sec. 3. § 4.

No. 659.—l. 13. *His sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah.]* That Jacob after his decease should be carried from Egypt into Canaan for interment, and Joseph also when he died, is perfectly conformable to the practice of the East. *Homer* represents the shade of Patroclus as thus addressing Achilles.

Hear then; and as in fate and love we join,  
Oh suffer that my bones may rest with thine!  
Together have we liv'd, together bred,  
One house receiv'd us, and one table fed;  
That golden urn, thy goddess mother gave,  
May mix our ashes in one common grave.

*Pope, Il. xxiii. 103.*

No. 660.—l. 23. *The children also of Machir were brought up upon Joseph's knees.]* They were dandled or treated as children upon Joseph's knees. This is a pleasing picture of an old man's fondness for his descendants. So in *Homer* (*Odyss.* xix. 401.) the nurse places Ulysses, then lately born, upon his maternal grandfather Autolychus's knees.

Τον γὰρ οἱ Εὐρυκλεία φίλοις ἐπὶ γαστρὶ θηκε.

And on the other hand (*Il.* ix. l. 455.) Amyntor imprecates it as a curse upon his son Phoenix, that he might have no son to sit upon Amyntor's knees.

No. 661.—l. 25. *The children of Israel.]* Though the people were very numerous, they were still called the children of Israel, as if they had been but one family; in the same manner as they said, the children of Edom,



the children of Moab, &c. Indeed all these people were still distinct: they knew their own origin, and took a pride in preserving the name of their author. Thence probably it comes that the name of children signified, with the ancients, a nation, or certain sort of people. *Homer* often says, *the children of the Greeks*, and *the children of the Trojans*. The Greeks used to say, *the children of the physicians and grammarians*. With the Hebrews, the children of the East, are the eastern people; the children of Belial, the wicked; the children of man, or Adam, mankind. In the gospel we often see, the children of this world; of darkness; and of light; and also, the children of the bridegroom, for those who go along with him to the wedding.

FLEURY'S *Hist. of Israelites*, p. 18

## No. 662.—EXODUS i. 16.

*And the king of Egypt spake to the Hebrew midwives,—  
When ye do the office of a midwife to the Hebrew women, and see them on the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.*

To understand the word *stools* as referring to the women to be delivered involves the passage in perplexity: but if it be interpreted of those troughs or vessels of stone, in which new born children were placed for the purpose of being washed, it is perfectly clear and intelligible. • This custom in relation to children is justified by eastern usages; and such a destruction of boys is actually practised in the courts of eastern monarchs. *Thevenot* (*part ii. p. 98.*) hints at both these principles. He says that “the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the children of their female relations, when they are brought to bed of boys, by putting them into an earthen trough, where they suffer them to starve.”

No. 663.—ii. 5. *And the daughter of Pharaoh came down to wash herself at the river.*] The people of Egypt, and particularly the females of that country, express their veneration for the benefits received from the Nile, by plunging into it at the time of its beginning to overflow the country. Is it not probable that when the daughter of Pharaoh went into that river, it was in conformity with that idolatrous practice? *Irwin* (*Travels, p. 229, 259.*) relates, that looking out of his window in the night, he saw a band of damsels proceeding to the river side with singing and dancing, and that the object

of their going thither was to witness the first visible rise of the Nile, and to bathe in it.

HARMER, vol. iv. p. 279.

No. 664.—iii. 2. *And the angel of the Lord appeared unto him in a flame of fire.*] The traditionary notion of a miraculous light or fire being the token of a divine presence, prevailed among the Greeks in the time of *Homer*: for, after relating that the goddess Minerva attended on Ulysses with her golden lamp, or rather torch, and afforded him a refulgent light, he makes Telemachus cry out to his father in rapture.

Ω πατερ, η μεγα θαυμα τοδ' οφθαλμοισιν ορωμαι, &c.  
Odys. xix.

What miracle thus dazzles with surprise?  
Distinct in rows the radiant columns rise:  
The walls, where'er my wondering sight I turn,  
And roofs, amidst a blaze of glory burn:  
Some visitant of pure ethereal race  
With his bright presence deigns the dome to grace.

POPE.

No. 665.—iv. 25. *A bloody husband art thou to me.*] The learned *Joseph Mede* (*Diss.* xiv. p. 52.) has given to these words of Zipporah the following singular interpretation. He says that it was a custom among the Jews to name the child that was circumcised by a Hebrew word, signifying a husband. He builds his opinion upon the testimony of some rabbins. He apprehends that she applied to the child, and not to Moses, as most interpreters think, the words above mentioned. *Chaton*, which is the term in the original, is never used to denote the relation between husband and wife, but that which is between a man and the father or mother of the person to whom he is married: it signifies a son in law, and not a husband. A person thus related is a son initiated into

a family by alliance. It is in this view of initiated, that Zipporah says to her son, a bloody husband art thou to me; that is to say, it is I who have initiated thee into the church by the bloody sacrament of circumcision. He endeavours to justify his criticism upon the word *Chaton* by the idea which the Arabians affix to the verb, from whence this noun is derived. The Chaldee Paraphrast also annexes the same notion to the words of Zipporah. SAURIN (*Diss. on O. T.* vol. i. p. 371.) does not seem altogether satisfied with this interpretation of the passage: whether it be just or not must be left to the decision of the learned reader.

No. 666:—v. 7. *Straw to make brick.*] Whether this were given and used, to mix with the clay, as is done in some places, that the bricks made thereof might be firmer and stronger; or to burn them with in the furnaces: or to cover them from the heat of the sun, that they might not dry too soon and crack, is not easy to determine. It is said that the unburnt bricks of Egypt formerly were, and still are, made of clay mixed with straw. The Egyptian pyramid of unburnt brick, Dr. Pococke (*Observations on Egypt*, p. 53.) says, seems to be made of the earth brought by the Nile, being a sandy black earth, with some pebbles and shells in it: it is mixed up with chopped straw, in order to bind the clay together. The Chinese have great occasion for straw in making bricks, as they put thin layers of straw between them, without which they would, as they dried, run or adhere together. *Mucartney's Emb.* p. 269.

No. 667.—vii. 18. *The Egyptians shall loath to drink of the water of the river.*] A peculiar energy will be discovered in these words; if what the abbot Mascricr has said (*Lett.* i. p. 15.) of the water of the Nile be at-

tended to. “ The water of Egypt is so delicious that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming, that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mahomet had drank of it, he would have begged of God not to have died, that he might always have done it.” HARMER, vol. ii. p. 295.

No. 668.—x. 26. *There shall not a hoof be left behind.*] Bp. Patrick observes, that this was a proverbial speech in the eastern countries; similar to a saying amongst the Arabians, which was first used about horses, and afterwards transferred to other things—*present money even to a hoof*, that is, they would not part with a horse, or any other commodity, till the buyer had laid down the price of it to a farthing.

No. 669.—xii. 3. *In the tenth day of this month they shall take to themselves every man a lamb; ver. 6. and ye shall keep it up until the fourteenth day of the same month.*] From hence it appears that the lamb was to be taken from the flock four days before it was killed. For this the rabbies assign the following reasons: that the providing of it might not, through a hurry of business, especially at the time of their departure from Egypt, be neglected till it was too late: that by having it so long with them before it was killed, they might have the better opportunity of observing whether there were any blemishes in it; and by having it before their eyes so considerable a time, might be more effectually reminded of the mercy of their deliverance out of Egypt; and likewise to prepare them for so great a solemnity as the approaching feast. On these accounts some of the rabbies inform us it was customary to have the lamb tied these four days to their bed-posts: a rite which

they make to be necessary and essential to the passover in all ages. JENNINGS's *Jewish Ant.* vol. ii. p. 187.

No. 670.—xii. 9. *Eat not of it raw, nor sodden with water, but roasted with fire.*] The prohibition of eating it raw, for which there might seem to be little occasion, since mankind have generally abhorred such food, is understood by some to have been given in opposition to the barbarous customs of the heathens, who in their feasts of Bacchus, which, according to *Herodotus* and *Plutarch*, had their original in Egypt, used to tear the members of living creatures to pieces, and eat them raw. It is observable, that the Syriac version renders the clause. “*Eat not of it raw, eat not of it while it is alive.*” SPENCER *de Leg. Heb.* l. ii. c. 4. sect. 2.

No. 671.—xii. 10. *That which remaineth till the morning ye shall burn with fire.*] We read in *Macrobius* of such a custom amongst the ancient Romans in a feast called *Protervia*, where the manner was, as *Flavianus* saith, *ut si quid ex epulis superfuisset, igne consumeretur*; that if any thing were left of the good cheer, it should be consumed with fire. L. ii. *Saturnal.* cap. 2.

PATRICK, *in loc.*

No. 672.—xii. 15. *Seven days shall ye eat unleavened bread.*] As by the law of Moses no leaven of any kind was to be kept in the houses of the Israelites for seven or eight days, it might have been productive of great inconvenience, had they not been able by other means to supply the want of it. The MS. *Chardin* informs us, that they use no kind of leaven whatever in the East, but dough kept till it is grown sour, which they preserve from one day to another. In wine countries they use the lees of wine as we do yeast. It therefore there should be no leaven in all the country for several days,

yet in twenty-four hours some would be produced, and they would return to their preceding state.

HARMER, vol. i. p. 253.

No. 673.—xii. 15. *The first day ye shall put away leaven out of your houses.*] Concerning this matter the modern Jews are superstitiously exact and scrupulous. The master of the family makes a diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it: and that not by the light of the sun or moon, but of a candle. And in order that this exactness may not appear altogether superfluous and ridiculous, care is taken to conceal some scraps of leavened bread in some corner or other, the discovery of which occasions mighty joy. This search, nevertheless, strict as it is, does not give him entire satisfaction. After all he beseeches God that all the leavened bread that is in the house, as well as what he has found, may become like the dust of the earth, and be reduced to nothing. They are also very exact and scrupulous in making their bread for the feast, lest there should be any thing like leaven mixed with it. The corn of which it is made, must not be carried to the mill on the horse's bare back, lest the heat of the sun should make it ferment. The sack in which it is put, must be carefully examined, lest there should be any remainder of old meal in it: the dough must be made in a place not exposed to the sun, and must be put into the oven immediately after it is made, lest it should ferment itself.

JENNINGS's *Jewish Ant.* vol. ii. p. 211.

No. 674.—xii. 26, 27. *Your children shall say, what mean ye by this service?*] A custom obtained among the Jews, that a child should ask the meaning of the passover, and that the person who presided should then

give an account of its intent and origin, that so the remembrance of God's mercy might be transmitted to their latest posterity. This was called *the Declaration*, or *shewing forth*.

No. 675.—xii. 34. *And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.*] The vessels which the Arabs make use of for kneading the unleavened cakes which they prepare are only small wooden bowls. (*Shaw's Trav.* p. 231.) In these they afterwards serve up their provisions when cooked. It is not certain that these wooden bowls were the kneading-troughs of the Israelites: but it is incontestible that they must have been comparatively small and light, to be so easily carried away.

No. 676.—xiii. 4. *The month Abib.*] This answered nearly to our March O. S. and had this name because in Egypt and Palestine corn, particularly barley, (*Shaw's Trav.* p. 406.) was in ear at that time. So April among the Romans was called *ab aperiendo terram*, from opening the earth. The author of the Ceremonies and Religious Customs of all Nations observes, (vol. iii. p. 108.) that the year among the Hurons, and several other nations of Canada and Mississippi, is composed of twelve synodical lunar months, and that all the lunar months have names suitable to them. They give the name of the worm-moon to the month of March, because those reptiles begin to discover themselves at that time; that of the moon of plants to the month of April; and the moon of swallows to that of May. The Flemings have the same form of speech in their tongue. The month of February is by them called, the month in which they crop or prune the trees; the month of April that in which the meadows are fit for mowing. The



signs of the zodiac also receive their names in much the same manner. See PLUCHE's *Hist. du Ciel*, vol. i. p. 11,

PARKHURST's *Heb. Lex.* p. 2.

No. 677.—xiii. 21. *The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.*] XENOPHON, in his Lacedæmonian republic, describing the march of a Spartan king when he goes out to war, mentions a servant or officer under the name of fire-carrier, who went before him with fire taken from the altar, at which he had just been sacrificing, to the boundaries of the Spartan territory, where, sacrificing again, and then proceeding, a fire, kindled likewise from this latter sacrifice, goes before him, without ever being extinguished.

No. 678.—xv. 20. *And all the women went out after her with timbrels and with dances.*] Representations similar to this are frequently to be met with in the ancient writers. *Hesiod* describes the muses as dancing round the altar of Jupiter.

Ορχεύονται καὶ ὕμνον ἐπισθενέως Κρονίωνος. *Theog.* v. 4.

Thus Theseus led the ring in the dance to the sound of the harp. (*Callim. Hyg. in Del.* 301.) *Plato* assures us that the gods, and the children of the gods, were honoured with dancing. (*De Leg.* b. vii. p. 815.) And he was for consecrating songs and dances to them; appointing feasts at proper seasons of the year, and for ordering by authority what songs were proper to be sung, and what dances to be used, at the sacrifices which were offered to them. *Lucian* also informs us, that the Indians adored the sun when they rose in the morning, not as the Greeks did, by kissing their hand,

but by turning to the east and dancing, and thus appeased the deity morning and evening. (*De Saltat.* § 15, 16, 17.) CHANDLER's *Life of David*, vol. ii. p. 116.

No. 679.—xv. 23. *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.*] Dr. Shaw (*Trav.* p. 314.) thinks that these waters may be properly fixed at Corondel, where there is a small rill, which, unless it be diluted by the dews and rain, is very brackish. Another traveller (*Journey from Grand Cairo to Mount Sinai*, A. D. 1722, p. 14, 15.) tells us that, at the foot of the mountain of Hamam el Faron, a small but most delightful valley, a place called Garundu, is a rivulet that comes from the mountain, the water of which is tolerably good and sufficiently plentiful, but is bitter, though very clear. *Pococke* says, there is a mountain known to this day by the name of Le Marah, and toward the sea is a salt well called Birhammer, which is probably the same here called Marah.

No. 680.—xvii. 6. *Thou shalt smite the rock, and there shall come water out of it.*] This remarkable interposition of God for the Israelites appears to have been imperfectly known in other countries: and the remembrance of it is still retained in some of the heathen fables. There is a manifest allusion to it in *Euripides* (*Bacchæ*, 703.) where he makes one smite the rock at Cithæron, and waters gush out of it. *Huetius* (*Alnetanæ Quæstiones*, l. ii. c. 12. n. 18.) gives many such instances; and suggests that it is very probable, that the fable of *Janus* was forged from hence: alleging that the image is described as holding a rod in his left hand, with which he smites a stone, and causes water to flow from it.

No. 681.—xvii. 16. *Because the Lord hath sworn.] Saurin (Dissertations, vol. i. p. 433.)* says, that the Hebrew of this text is equivocal: it signifies literally, *because the hand on the throne of God, was of God against Amalek from generation to generation: and from Patrick* he observes that it is pretended, that to put the hand upon the throne was in some countries a ceremony that attended a solemn oath, as laying it on the altar was in other places. This was as much as our laying the hand on the Bible, a principal external character of an oath: whence *Juvenal (Sat. xiii. 89.)* says, *atheists do intrepidos altaria tangere*, touch the altars boldly without trembling; that is, make no conscience of an oath.

No. 682.—xviii. 12. *The elders of Israel.]* Not only fathers, but all old men, had great authority among the Israelites and all the people of antiquity. They every where, in the beginning, chose judges for private affairs, and counsellors for the public, out of the oldest men. Thence came the name of senate and fathers at Rome, and that great respect for old age which they borrowed from the Lacedæmonians. As soon as the Hebrews began to be formed into a people they were governed by old men.

No. 683.—xx. 5. *Visiting the iniquity of the fathers upon the children unto the third and fourth generation.]* This part of the divine law is doubtless founded in wisdom and equity, though to many persons it may have appeared harsh and severe. The principle of it has however been extended by some modern legislators. *Thevenot (part ii. p. 161.)* says, that the punishment of the third and fourth generation does not always satisfy the king of Persia. “All the pearls that weigh half a medical or more, that are fished up at Bahreim, belong to

the king; who, nevertheless, makes a liberal present to the fisherman who brings him such; but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and to be revenged, he puts to death the whole family and all the kindred of the fisherman, even to the seventh generation, both males and females. *Menu* has also incorporated this principle in his laws. See Sir *W. Jones's Works*.

No. 684.—xx. 12. *That thy days may be long in the land.*] As disobedience to parents is, by the law of Moses, threatened to be punished with death, so on the contrary, long life is promised to the obedient; and that in their own country, which God had peculiarly enriched with abundance of blessings. Heathens also gave the very same encouragement, saying, that such children should be dear to the gods, both living and dying. So *Euripides*. It was also one of their promises, thou shalt live long, if thou nourish thy ancient parents. Whence children are called by *Xenophon* Γεγονοί. PATRICK, in loc.

No. 685.—xx. 24. *An altar of earth shalt thou make unto me.*] This command certainly imports, that the altars of the Lord were to be as plain and simple as possible. They were to be made either of sods and turfs of earth, which were easily prepared in most places, whilst they stayed in the wilderness, or of rough and unpolished stone, if they came into rocky places, where no sods were to be obtained; that there might be no occasion to grave any image upon them. Such altars, *Tertullian* observes (*Apolog.* c. 25.) were among the ancient Romans in the days of *Numa*; when, as they had no sumptuous temples, nor images, so they had

only *temeraria de cespite altaria*, altars hastily huddled up of earth, without any art. PATRICK, *in loc.*

No. 686.—xxi. 6. *And his master shall bore his ear through with an awl, and he shall serve him for ever.*] This Jewish custom was borrowed by other nations, particularly by the Arabians, as appears from a passage of Pëtronus Arbiter, (*Satyricon*, p. 364.) where he introduces one Giton expressing himself in these terms. *Circumcide nos, ut Judæi videamur; et pertunde aures, ut imitemur Arabes.* Juvenal puts the following expressions in the mouth of Libertinus.

———Quamvis

Natus ad Euphratem, molles quod in aure fenestræ

Arguerint, licet ipse negem.

*Sat.* i. 103.

No. 687.—xxiii. 12. *On the seventh day thou shalt rest; that thine ox and thine ass may rest.*] We should here observe the great clemency of God, who by this law requires some goodness and mercy to be exercised even to brute animals, that he might remove men the farther from cruelty to each other. The slaughter of a ploughing ox was prohibited by a law common to the Phrygians, Cyprians, and Romans, as we find recorded by Varro, Pliny, and others. The Athenians made a decree, that a mule worn out by labour and age, and which used to accompany other mules drawing burthens, should be fed at the public expence.

Ludit herboso pecus omne campo,

Cum tibi nonæ redeunt Decembres:

Festus in pratis vacat otioso

Cum bove pagus.

*Hor.* l. iii. Od. xviii. ad Faunum, 9.

When the nones of December, sacred to you, re-

turn, all our flocks sport in the grassy fields: and the whole village, celebrating your festival, divert themselves in the meadows with the ox, who that day is allowed to rest. See also *Tibullus*, l. ii. Fl. i. 5. *Juv. Sat.* vi. 536. POPHAM on *Pentateuch*.

No. 688.—xxiii. 16. *The feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*] The same custom prevailed among the Gentiles, who, at the end of the year, when they gathered in their fruits, offered solemn sacrifices, with thanks to God for his blessings. *Aristotle* (*Ethic.* lib. viii.) says, that the ancient sacrifices and assemblies were after the gathering in of the fruits, being designed for an oblation of the first-fruits unto God.

No. 689.—xxiv. 11. *And upon the nobles of the children of Israel he laid not his hand.*] It is usually said that *God laid not his hand* in a way of terror, or anger, on these nobles on account of their intrusion: but in the *Monthly Magazine* for January, 1804, is the following description of the appearance at court of the Mogul's officers, who partake of his bounty or rewards. "Those officers of the districts, whose time has expired, or who have been recalled from similar stations, repair to the imperial presence, and receive the reward, good or evil, of their administration. When they are admitted into the presence, or retire from thence, if their rank and merit be eminent, they are called near to his majesty's person, and allowed the honour of placing their heads below his sacred foot. The emperor *lays his hand on the back of a person, on whom he means to bestow an extraordinary mark of favour*. Others from a distance receive tokens of kindness, by the motion of the imperial brow or eyes." Now if the nobles of Is-

rael were not admitted to the same nearness of approach to the deity as Moses and Aaron, perhaps this phrase should be taken directly contrary to what it has been. *He laid not his hand* in a way of special favour, nevertheless they saw God, and did eat and drink in his presence. This sense of laying on the hand is supported by a passage in *BELL's Travels to Persia*, p. 103. "The minister received the credentials, and laid them before the *shah*, who *touched them with his hand*, as a mark of respect. This part of the ceremony had been very difficult to adjust: for the ambassador insisted on delivering his letters into the *shah's* own hands. The Persian ministers on the other hand affirmed, that their king never received letters directly from the ambassadors of the greatest emperors on earth."

*Theological Magazine*, vol. iv. p. 140.

No. 690.—xxv. 10. *They shall make an ark.*] We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus *Tacitus* (*de Mor. German.* cap. 40.) informs us, that "the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped Herthum, that is, the mother earth, and believed her to interpose in the affairs of men, and to visit nations: that to her, within a sacred grove, in a certain island of the ocean, a vehicle, covered with a vestment, was consecrated, and allowed to be touched by the priest alone, who perceived when the goddess entered into this her secret place, and with profound veneration attended her vehicle, which was drawn by cows. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons: peace and quietness

only were then known, these only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple."

Among the Mexicans, Vitziputzli, their supreme god, was represented in a human shape, sitting on a throne, supported by an azure globe, which they called heaven. Four poles or sticks came out from two sides of this globe, at the ends of which serpents' heads were carved, the whole making a litter, which the priests carried on their shoulders whenever the idol was shewn in public." *Picart's Ceremonies*, vol. iii. p. 146.

In Lieutenant *Cook's voyage* round the world, published by Dr. *Hawksworth*, vol. ii. p. 252, we find that the inhabitants of Huaheine, one of the islands lately discovered in the South Sea, had "a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly carved: the use of the poles seemed to be to remove it from place to place, in the manner of our sedan chair: in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. *Banks* saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within: but now the cloth was taken away, and upon looking into it, it was found empty. The general resemblance between this repository, and the ark of the Lord among the Jews, is remarkable: but it is still more remarkable, that upon enquiring of the boy what it was called, he said, *Ewharre no Eatau*, the house of God: he could however give no account of its signification or use."

PARKHURST'S *Heb. Lex.* p. 690, 4th edit.



No. 691.—xxviii. 30. *The Urim and the Thummim.*] There was a remarkable imitation of this sacred ornament among the Egyptians; for we learn from *Diodorus* (lib. i. p. 68, ed. Rhod.) and from *Ælian* (*Var. Hist.* l. xiv. c. 34.) that “their chief priest, who was also their supreme judge in civil matters, wore about his neck, by a golden chain, an ornament of precious stones called truth, and that a cause was not opened till the supreme judge had put on this ornament.”

No. 692.—xxix. 20. *And sprinkle the blood upon the altar round about.*] It is, says Bp. Patrick, no improbable conjecture of Fortunatus Scacchus, that from hence the heathens learned their *Taurobolia*, and *Criobolia*, which in process of time they disguised with infernal rites and ceremonies. “The Taurobolium of the ancients was a ceremony in which the high priest of Cybele was consecrated, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit. In this dreadful and sanguinary ceremony, according to the poet Prudentius, cited at length by Banier on the ancient sacrifices, the high priest about to be inaugurated was introduced into a dark excavated apartment, adorned with a long silken robe, and a crown of gold. Above this apartment was a floor perforated in a thousand places with holes like a sieve, through which the blood of a sacred bull, slaughtered for the purpose, descended in a copious torrent upon the inclosed priest, who received the purifying stream on every part of his dress, rejoicing to bathe with the bloody shower his hands, his cheeks, and even to bedew his lips and his tongue with it: when all the blood had run from the throat of the immolated bull, the carcass of the victim was removed, and the priest issued forth from the cavity, a spectacle ghastly and horrible, his head and vestments being

covered with blood, and clotted drops of it adhering to his venerable beard. As soon as the pontifex appeared before the assembled multitude, the air was rent with congratulatory shouts; so pure and so sanctified however was he now esteemed, that they dared not approach his person, but beheld him at a distance with awe and veneration."

MAURICE'S *Ind. Ant.* vol. v. p. 196.

No. 693—xxix. 24. *And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before the Lord.*] Waving the sacrifice before the Lord is a very ancient sacrificial rite. It was of two kinds: one was performed by waving it perpendicularly, upward and downward: the other by waving it horizontally, towards the four cardinal points, to denote the consecration of what was thus waved to the Lord of the whole earth.

JENNINGS'S *Jewish Ant.* vol. i. p. 291.

No. 694—xxx. 19. *For Aaron and his sons shall wash their hands and their feet thereat.*] The care which was taken respecting ablutions in general, and with regard to sacrifices in particular, was not confined to the Jews; it is to be observed also amongst the Gentiles. There are numerous passages of *Homer* which clearly evince this. Speaking of the great sacrifice that was preparing to be offered for appeasing Apollo, he says,

Χερνιψαντο δ' ἐπειλα, καὶ βλοχυτὰς ἀνελοντο. *Il.* i.

Upon which words *Eustathius* observes, it was the ancient custom, before they sacrificed, to wash their hands, for that none but those who were clean and pure might meddle with sacred things.

No. 695.—xxxii. 2. *From the ears of your wives, of your sons.]* Men wore these ornaments in the eastern countries, as well as women; as we find in the story of the Ishmaelite and Midianite soldiers, Judges viii. 24. and *Pliny, In oriente quidem et viris aurum eo loci, &c.* In the East it is esteemed an ornament for men to wear gold in that place: speaking of their ears. See *Bochart Hieroz.* p. i. l. 1. c. 34.

No. 696.—xxxii. 6. *And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.]* It is highly probable that at this feast they sacrificed after the manner of the Egyptians. *Herodotus* gives an account of a solemn feast which the people of Egypt celebrated at Bubastis in honour of the goddess *Diana*: to her, he says, they offer many sacrifices, and while the victim is burning, they dance and play a hundred tricks, and drink more wine than in the whole year besides. For they convene thither about seven hundred thousand men and women, besides children. Aaron's feast of the golden calf seems to have been in imitation of this.

No. 697.—xxxiii. 5. *Therefore now put off thine ornaments from thee.]* The Septuagint gives this as a translation of these words: *now therefore put off your robes of glory, and your ornaments.* It was customary to put off their upper garments in times of deep mourning; and it is still practised in the East. “A few days after this we came to a place called Rabbock, about four days sail on this side Mecca, where all the haggas (pilgrims), excepting those of the female sex, enter into *hirrawem*, or ihram, i. e. they take off all their clothes, covering themselves with two hirrawems, or large white cotton wrappers; one they put about their

middle, which reaches down to their ankles; with the other they cover the upper part of the body, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of gimgameca, or thin-soled shoes, like sandals, the over leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbock till they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, till the very skin is burnt off their backs and arms, and their heads swelled to a very great degree." *Pitt's Travels*, p. 115. HARMER, vol. iv. p. 402.

No. 698.—xxxiii. 6. *And the children of Israel stripped themselves of their ornaments by the mount Horeb.*] The denunciation of divine anger was the reason why the children of Israel stripped themselves of their ornaments. A similar indication of fear is observable in the general practice of the Romans. A day was fixed for the trial of the accused person. In the mean time he changed his dress; *laid aside every kind of ornament*; let his hair and beard grow; and in this mean garb went round and solicited the favour of the people. ADAM'S *Roman Antiquities*, p. 87.

No. 699.—xxxiv. 15. *And thou eat of his sacrifice.*] To eat part of what was offered in sacrifice appears to have been a very ancient and general practice. *Juvenal* particularly alludes to it in the following passage:

Moris erat quondam festis servare diebus,  
Et natalitium cognatis ponere lardum,  
Accedente novâ, si quam dabat hostia, carne.

*Sat. xi. 83.*

But heretofore 'twas thought a sumptuous treat,  
On birth-days, festivals, or days of state,

## EXODUS.

A salt, dry fitch of bacon to prepare ;  
If they had fresh meat, 'twas delicious fare,  
Which rarely happen'd: and 'twas highly priz'd,  
If 'ought were left of what they sacrific'd. DRYDEN.

No. 700.—xxxviii. 8. *The women who assembled at the door of the tabernacle.*] A laver of brass was made of the mirrors of the women who thus assembled. Some have derived this from a custom of the Egyptian women, who used to go to the temple with a looking-glass in one hand, and a timbrel in the other. Vid. CYRIL *de Adoratione in Spiritu et Virtute*, tom. i. l. 2. p. 64.

## No. 701.—LEVITICUS ii. 1.

*When any will offer a meat-offering unto the Lord, his offering shall be of fine flour.*

FLOUR of the finest sort formed a part of the sacrificial offerings not only of the Jews but of the Greeks likewise. Thus *Homer* represents *Eumæus* as acting.

—————Then on the board display'd  
The ready meal before *Ulysses* laid,  
With flour imbrown'd.—————

This flour, says *Dacier*, was made of parched corn. When the ancients fed upon any thing that had not been offered in sacrifice, they sprinkled it with flour, which was used instead of the hallowed barley, with which they consecrated their victims. Since some honours were paid to the gods in all their feasts, this sprinkling of the flour by *Eumæus* was a religious act. Flour was sometimes used by the Greeks as a substitute for animals in their hecatombs. They invented a method of imposing upon the gods by offering one animal only, and for the remainder substituting little images of paste.

No. 702.—ii. 1. *And he shall pour oil upon it.*] This was done to give the offering a grateful relish, according to *Maimonides*. The heathens used oil in their sacrifices, only not mixed with flour; but poured upon the flesh of the beast that was sacrificed, to make it burn the better upon the altar. So *Virgil*:

*Pinguè superque oleum, fündens ardentibus extis.*

*Æn.* vi. 254.

Frankincense was also put thereon. This was to make a sweet odour in the court of the tabernacle, which otherwise would have been offensive by reason of the flesh which was daily burned there. This was common also in the sacrifices of the Gentiles, as appears by a passage in *Ovid*:

*Da mihi thura, puer, pingues facientia flammæ,  
Quodque pio fustum stridat in igne niterum.*

L. v. de Tristibus, Eleg. v. 11.

No. 703.—vi. 13. *It shall never go out.*] This circumstance was so famous, that it was imitated by the Gentiles, who thought it ominous to have their sacred fire go out; and therefore appointed persons to watch and keep it perpetually burning. The great business of the vestal virgins at Rome was to look after what was called the eternal fire; imagining that the extinction of it purported the destruction of the city. The Greeks also preserved an inextinguishable fire at Delphi; so did the Persians, and many other people. See *Bochart Hieroz.* p. i. lib. 2. cap. 35. and *Oriental Customs*, No. 51. the Persians took great care to preserve a continual fire. 2. *Curtius*, giving an account of the march of Darius's army, says, the fire which they called eternal was carried before them on silver altars; the Magi came after it, singing hymns after the Persian manner; and three hundred and sixty-five youths clothed in scarlet followed, according to the number of the days in the year.

No. 704.—vii. 8. *The priest shall have to himself the skin of the burnt-offering which he hath offered.*] It is probable that Adam himself offered the first sacrifice, and had the skin given him by God, to make garments for himself and his wife. In conformity to this, the

priests ever after had the skin of the whole burnt-offerings for their portion. This was a custom amongst the Gentiles, who gave the skins of their sacrifices to their priests; by whom they were employed to a superstitious use, by laying upon them in their temples, hoping to have future things revealed to them in their dreams. This *Dilherrus* hath observed from *Virgil*:

———Huc dona sacerdos

Quum tulit, et cæsarum ovium sub nocte silenti

Pellibus incubuit stratis, somnosque petivit;

Multa modis simulacra videt volitantia miris,

Et varias audit voces, fruiturque deorum

Colloquio.———

*Æn.* vii. l. 86.

“Hither when the priest had brought offerings, and in the deep silence of night laid him down on the outspread skins of the victims slain, and disposed himself to sleep, he sees many visionary forms fluttering about in wondrous ways, hears various sounds, and enjoys interviews with the gods.”

We find the priests of Hercules *pellibus in morem cincti* (*Virg. Æn.* viii. 282.) clad in skins after their manner, and in *Lucian* (*de Dea Syr.* tom. ii. p. 913. *edit. Bened.*) we meet with a remarkable rite, of the offerer himself squatting on his knees, upon the skin of the sacrificed sheep, and putting the head and feet of the victim upon his own head.

No. 705.—vii. 15, 16. *And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered—on the morrow also the remainder of it shall be eaten.—*] The longest time allowed for eating the flesh of any of the Mosaic sacrifices was the day after that on which they were killed; the eating of it on the third day is declared to be an abomination. This precept may be thought to have been unnecessary



in so warm a climate; but we are to remember that the drying of meat is often practised in those hot countries: that it is sometimes done with flesh killed on a religious account; and that this probably was the cause of the prohibition. The Mahometans who go in pilgrimage to Mecca are required to sacrifice sheep; part of which they eat; part they give to their friends, and part they dry for use at other times. HARMER, vol. iii. p. 157.

No. 706—xi. 2. *These are the beasts which ye shall eat.*] The directions given by Moses in this chapter respecting clean and unclean beasts have a remarkable parallel in the laws of *Menu*. He forbids the brahmins eating the milk of a camel, or any quadruped with the hoof not cloven. He orders to be shunned, quadrupeds with uncloven hoofs; carnivorous birds, such as live in towns; birds that strike with their beaks; web-footed birds: those which wound with strong talons; those which dive to devour fish; all amphibious fish-eaters; also tame hogs, and fish of every sort. There are a variety of other circumstantial prohibitions, connected with those already cited, of a nature very similar to this specimen.

No. 707.—xi. 33. *And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean, and ye shall break it.*] The regard which the Jews pay to ceremonial purity is very great. The minutest attention is given by them to the vessels which are used in domestic economy, that they may avoid pollution. *Leo of Modena* informs us (page 8.) that “the vessels wherewith they dress their meat and serve it must all be bought new. They presume that some forbidden meats may have been dressed or put into them, and the fume may have pierced into the very substance of the vessel. If it be of metal or stone which

cannot receive vapours, they make use of it, first putting it into the fire, or seething it in water. This they do from the prohibition of eating divers kinds of meats."

No. 708.—xv. 13. *And bathe his flesh in running water.*] The difference between bathing in ordinary and in running water is here strongly marked, by a positive command in favour of the latter. This circumstance was not peculiar to the Jewish ritual, but is to be met with in the Mahometan law, and in the Indian religion. In the Indies it is a most meritorious act to pray to God in the running stream. *Bernier's Travels*, vol. ii.

No. 709.—xv. 17. *Every skin.*] The same caution that has engaged the eastern people that tend cattle not to sleep in the open air, but to make use of tents, induces them not to sit or lie in their tents on the moist ground, but to make use of some kind of carpeting. The poorer sort of Arabs make use of mats, but others of goat-skins for this purpose. Dr. *Chandler* says (*Trav. in Greece*, p. 103.) that he saw some dervishes at Athens sitting on goat-skins: and that he was afterwards conducted into a room, furnished in like manner with the same kind of carpeting, where he was treated with a pipe and coffee by the chief dervish. Skins of goats, as well as sheep and bullocks, must have been among them very valuable things, and as such the priest that offered any burnt-offering was to have its skin.

HARMER, vol. iii. p. 68.

No. 710.—xvi. 8. *And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scape-goat.*] The manner in which these lots were cast does not appear in scripture; but if we may credit the rabbies, there was an urn brought to the high priest,

into which he threw two wooden lots, on one of which was written, for the Lord; on the other azazel, the word which we render the scape-goat. After he had shaken them, he put both his hands into the urn, and brought up the lots, one in each hand; and as the goats stood, one on each side of him, their fate was determined by the lot that came up in the hand next to them. If the right hand brought up the lot for the Lord, they regarded it as a good omen. If the left hand brought up that lot, they accounted it as a bad omen, and an indication that God was not pacified.

JENNINGS's *Jewish Ant.* vol. ii. p. 267.

No. 711.—xvi. 14. *Seven.*] The number seven was highly regarded, and thought of great efficacy in religious actions, not only by the Jews, but by the heathens. *Apuleius* says, Desirous of purifying myself, I wash in the sea, and dip my head seven times in the waves, the divine Pythagoras having taught, that this number is above all others most proper in the concerns of religion. (*de Asino aureo*, lib. xi.) Very frequent instances of the recurrence of this number are to be found in the scriptures.

No. 712.—xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] We have a particular description of this idol in the commentary of Rabbi Simeon upon Jer. vii. he says, “all the houses of idols were in the city of Jerusalem, except that of Moloch, which was out of the city in a separate place. It was a statue with a head of an ox, and the hands stretched out as a man's, who opens his hand to receive something from another. It was hollow within, and there were seven chapels raised, before which the idol was erected. He that offered a fowl or a young pigeon went into the first chapel; if he offered a sheep or a

lamb, he went into the second; if a ram, into the third; if a calf, into the fourth; if a bullock, into the fifth; if an ox, into the sixth; but he only who offered his own son went into the seventh chapel; and kissed the idol Moloch, as it is written, Hos. xiii. 2. *Let the men that sacrifice kiss the calves.* The child was placed before the idol, and a fire made under it till it became red-hot. Then the priest took the child, and put him into the glowing hands of Moloch; and lest the parents should hear his cries, they beat drums to drown the noise. Therefore the place was called Tophet, from Thoph, Thuppm, that signifies drums. It was also called Hinnom, because of the children's roaring, from the Hebrew word *naham*, to roar, or because the priests said to the parents, *Jehenclah*, It will be of advantage to you."

No. 713.—xix. 27. *Ye shall not round the corners of your head.*] The Hebrew word translated *corners*, signifies also the *extremities* of any thing: and the meaning is, they were not to cut their hair equal, behind and before; as the worshippers of the stars and the planets, particularly the Arabians, did. There are those however, who think it refers to a superstitious custom amongst the Gentiles, in their mourning for the dead. They cut off their hair, and that round about; and threw it into the sepulchre with the bodies of their relations and friends; and sometimes laid it upon the face or the breast of the dead, as an offering to the infernal gods, whereby they thought to appease them, and make them kind to the deceased. See *Maimonides de Idol.* c. xii. 1, 2. 5.

No. 714.—xix. 28. *Nor print any marks upon you.*] The painting of the bodies of eminent personages, or of others upon remarkable occasions, is known to have

obtained in countries very remote from each other. Our British ancestors were painted, and *Dampier*, the celebrated voyager, brought over an East Indian prince, whose skin was very curiously stained with various figures. The wild Arabs adorn themselves in this manner according to *D'Arvieux*, who tells us, among other things, in his description of the preparatives for an Arab wedding, that the women draw, with a certain kind of ink, the figures of flowers, fountains, houses, cypress-trees, antelopes, and other animals, upon all the parts of the bride's body. (*Voy. dans la Pal.* p. 223.) This the Israelites were forbidden to do.

No. 715.—xix. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man.*] The Jewish writers say that the rule was, to rise up to them when they were at the distance of four cubits; and as soon as they were gone by, to sit down again, that it might appear they rose up purely out of respect to them. Most civilized people have adopted the practice. *Juvenal* says,

Credebant hoc grande nefas et morte pium,  
Si juvenis vetulo non assurrexerat——

*Sat.* xiii. v. 54.

The Lacedæmonians had a law, that aged persons should be revered like fathers. See also *Homer*, *Il.* xv. 204. et xxiii. 788. *Odyss.* xiii. 141.

No. 716.—xix. 36. *Just balances, just weights, a just ephah, and a just hin shall ye have.*] Fraudulent practices were severely punished among the Egyptians, whether they were of a public or private wrong. *Diodorus Siculus* tells us, the law commands that both the hands should be cut off of those that adulterated money, or substituted new weights.

Jupiter ipse duas æquato examine lances  
Sustinet.

VIRG. *Æn.* xii. 725.

Jove sets the beam, in either scale he lays  
The champion's fate, and each exactly weighs.

DRYDEN.

No. 717.—xxiii. 24. *A memorial of blowing of trumpets.*] Some commentators have conjectured, that this feast of trumpets was designed to preserve the memory of Isaac's deliverance by the substitution of a ram to be sacrificed in his stead: it has sometimes been called by the Jews, the binding of Isaac. But it is more probable that it derived its name from the kind of trumpets (ram's horns) then used, and that it was intended to solemnize the beginning of the new year, to remind them of the beginning of the world, and to excite their thankfulness for the fruits, benefits, and blessings of the preceding year. The extraordinary blowing of the trumpets by the priests at that time in all their cities, as well as at Jerusalem, where two silver trumpets were also used at the temple, as well as those of horn, when the Levites sung Psalm lxxxi. was well adapted to promote those important objects.

No. 718.—xxiv. 11. *And the Israelitish woman's son blasphemed the name, and cursed.*] The words, of the Lord, which immediately follow, *blasphemed the name*, being put in italics in our translation, shew that they form no part of the original text. Among the Palmyrenians it is a custom to inscribe on their marbles, "To the blessed name be fear for ever." "To the blessed name for ever good and merciful, be fear." This is exactly similar to the above cited passage, respecting the blasphemy of the Israelitish woman's son.

FRAGMENTS, No. 490.

No. 719.—xxvii. 32. *Whatsoever passeth under the rod.]* This expresses the manner of the tithing, which according to the Jews was thus performed. The cattle were all brought into a sheep-cote, in which there was but one gate, and that so narrow as to suffer only one to come out at a time. The dams being placed without, and the gate opened, the young ones were invited by their bleating to press out to them. As they passed by, one by one, a man who stood at the gate with a rod coloured with ochre told them in order; and when the tenth came out, whether it were male or female, sound or not, he marked it with his rod, and said, Let this be holy in the name of the tenth. *Bochart* thinks that Moses does not here speak of the rod of the tithes, but of the shepherd's crook; for the flock passed under his rod as often as he numbered them, which was particularly done every evening. PATRICK, *in loc.*

## No. 720.—NUMBERS i. 49.

*Thou shalt not number the tribe of Levi.*

FROM this example the heathen learned to exempt all those who ministered to their gods from all other services, especially from war. *Strabo* notes (*Geograph. lib. ix.*) this custom to have been as old as Homer's time; for in all his catalogue there is no mention of any ship that went against Troy from Alalcomenenon, because that city was sacred to Minerva. *Cæsar* (*lib. vi.*) also observes, that the ancient Druids were exempt from war and from tribute.

No. 721.—v. 17. *And the priest shall take holy water in an earthen vessel.*] Similar to this ordeal by the water of jealousy is the practice of some of the Africans, among whom Mr. *Park* travelled. He says, that “at Baniferile, one of our slatees (slave merchants) returning to his native town, as soon as he had seated himself on a mat by the threshold of his door, a young woman, his intended bride, brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, drank the water; this being considered as the greatest proof she could give him of her fidelity and attachment.” *Travels*, p. 347.

“At Koolkorro my landlord brought out his writing-board or *walha*, that I might write him a saphie, to protect him from wicked men. I wrote the board full, from top to bottom, on both sides: and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash with a little water; and having said a few prayers over it, drank this powerful draught: after which, lest a single



word should escape, he licked the board until it was quite dry." *Travels*, p. 236.

No. 722.—vi. 5. *And shall let the locks of the hair of his head grow.*] The Egyptians used to let their hair grow in honour of their gods, particularly of Apollo, Bacchus, and Minerva. This superstitious practice indeed grew to such a height, that they consecrated it to rivers, in which they thought there was some divinity. In other instances they cut it off, and hung it upon trees, or laid it up in their temples, there to be preserved. At Athens there was a certain day appointed in one of their feasts, in which the hair of their children was cut off, and sacrificed to Diana. And according to *Hesychius*, before they performed this act, they brought a measure of wine, which they offered to Hercules, and then all who were present drank of it. This circumstance, if not an imitation, is a remarkable coincidence with the drink-offering mentioned ver. 17. Some writers have asserted that the laws of the Hebrew Nazarites were given to prevent an idolatrous adoption of Egyptian customs: but it seems much more probable that these usages are posterior to the time of Moses, and that they are borrowed from his institutions. See *Patrick*, in loc.

No. 723.—vi. 18. *And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.*] It was probably from this custom of the Jewish Nazarites, that the Gentiles learned the practice of consecrating their hair to their gods. *Lucian* represents this as a very common custom, and that he had himself complied with it. *Suetonius* relates an instance of it in his life of Nero,

informing us, that he cut off his first beard, put it into a golden box set with jewels, and consecrated it to Jupiter Capitolinus.

No. 724.—vi. 24. *The Lord bless thee, and keep thee.*] The high priest was accustomed annually to bless the people when assembled together. “During this ceremony he not only three times pronounced the eternal benediction, and each different time in a different accent, but, in the elevation of his hands, extended the three middle fingers of his right hand in so conspicuous a manner as to exhibit a manifest emblem of the three Hypostases; to whom the triple benediction, and repetition of the word Jehovah in a varied tone of voice, evidently pointed. I am credibly informed that at this day, on certain high festivals and solemnities, this form of blessing the people is still adhered to by the Jewish priests, but is attempted to be explained by them, as if allusive to the three patriarchs, Abraham, Isaac, and Jacob; an explanation, of which it may be doubted whether it savour more of impiety or absurdity.” *Maurice's Ind. Ant.* vol. iv. p. 209.

Captain Innys, of Madras, has asserted that the Mohammedan priests also at present use the same form: this is a strong collateral circumstance; for, since it is notorious that Mohammed was indebted for a considerable part of his theological knowledge to the secret instructions of a Jew, he probably learned from that Jew the symbol; and it was frequently practised in the Arabian mosques so early as the seventh century.

No. 725.—vii. 17. *And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.*] Mr. Selden observes (*de Synedriis*, lib. iii. cap. 14. num. 3.) that the Greeks dedicated their altars, temples, and statues with sumptuous sacrifices; and

that the Romans did the same, with feasting, plays, and public largesses. This custom he supposes to have been derived from the Jews, who provided the numerous sacrifices mentioned in this verse, because the priests, the princes, and as many of the people as were invited, had a share of them, and feasted before the Lord with great rejoicing.

No. 726.—vii. 87. *All the oxen for the burnt-offering were twelve bullocks.*] Whether there were any prayers offered for a gracious acceptance of the sacrifices which should be hereafter made upon this altar, we are not told, but the sacrifices themselves were in the nature of supplications; and it is likely they that offered them made their humble petitions with them. And so the Gentiles always did at the dedication of their temples or altars: an instance of which is observed from *Gruter* by *Fort. Scacchus*, and by *Selden* in these words. *Hanc tibi agram, Jupiter opt. max. dico dedicoque, uti sis volens propitius mihi collegisque meis, &c.* which is a dedication of an altar to Jupiter, with a prayer that he would be gracious to him that dedicated it, and to his friends and neighbours. The like dedication there is of a temple to Priapus near Padua, with this prayer, that he would constantly guard their fields, &c.

PATRICK, *in loc.*

No. 727.—viii. 16. *Instead of the first-born of all the children of Israel have I taken them unto me.*] The heathens annexed the same ideas of substitution to the victims which they devoted to their gods. We find a singular instance of it in *Ovid*. Certain birds, which fed upon the flesh of children, and sucked their blood, were coming down upon the young Procas, and just seizing him as their prey. The nymph Crane immediately sacrificed a pig, and holding in her bands the entrails of that victim, exclaims,

— Noctis aves, extis puerilibus, inquit,  
 Parcite : pro parvo victima parva cadit.  
 Cor pro corde, precor, pro fibris sumite fibras,  
 Hanc animam vobis pro meliore damus. *Fast. vi. 159.*

No. 728.—xi. 5. *We remember the fish which we did eat in Egypt freely.]* *Pococke (Trav. vol. i. p. 182.)* says, that in Egypt fish is commonly eaten by the people with great pleasure : but that in April and May, which is the hot season there, they eat scarcely any thing but fish, with pulse and herbs, the great heat taking away their appetite for all sorts of meat. This account perfectly agrees with what the children of Israel are represented as saying.

No. 729.—xii. 3. *Now the man Moses was very meek above all the men who were upon the face of the earth.]* That Moses should commend himself for his meekness, has been perversely objected to by sceptics and infidels. But certainly not upon just ground. Parallel instances occur in profane writers, which are permitted to pass without censure. In *Homer*, Ulysses calls himself the wisest of the Grecians. Achilles represents himself the best and most valiant of them. *Æneas* talks frequently of his own piety and valour. *Xenophon* represents Cyrus upon his death-bed, as taking notice of the greatest beauty of his own character, his humanity. And Moses says of himself that he was the meekest man upon earth.

Di bene fecerunt, inopis me quodque pusilli  
 Finxerunt animi, raro et perpauca loquentis.  
*Hor. b. i. Sat. iv. 17.*

No. 730.—xvii. 6. *The rod of Aaron.]* It has been the custom in all ages for elderly men, and for those in authority, to carry, as a mark of dignity, a rod or

walking-staff, which at length became the sceptre peculiar to princes. Minos, king of Crete, is represented in *Hesiod* as bearing the sceptre of Jupiter: and *Homer* (*Il.* i. 14.) says, the priest Chryses had a sceptre of gold. The priests among the Greeks and Romans had their recurved rods; and bishops in later ages have their crosiers; all which are ensigns of dignity and office.

*Expository Ind.* p. 69.

No. 731.—xix. 2. *Speak unto the children of Israel, that they bring thee a red heifer without spot.*] “The resemblance between the institutes of the Hindoos and the Jews has frequently been noticed: but I know not whether the following coincidence has ever been observed. The Hindoos believe that their mediatorial god Vishnow has already been incarnate nine times, and that in his tenth incarnation he will appear in the form of a mighty angel, leading a white winged horse like that in the Apocalypse. These ten incarnations they call Avatars. (See *Maurice's History of Hindostan.*) Let us now hear Dr. *Allix*. “For the Jews, in the ages next to these paraphrases (viz. the Targums), I ought to observe this one thing of *Pirke Eliezer*, (cap. 14.) there they assert, that God descended nine times, and that the tenth time he shall descend in the age to come, i. e. in the time of the Messiah. The first time was in the garden of Eden: the second, at the confusion of tongues: the third, at the destruction of Sodom: the fourth, at his talking with Moses on mount Horeb: the fifth, at his appearance on Sinai: the sixth and seventh, when he spake to Moses in the hollow of the rock: the eighth and ninth, in the tabernacle: the tenth will be, when he shall appear in the times of the Messiah. Such is their ancient opinion.” (*Judgment of the Jewish Church*, p. 282.) The tradition mentioned by *Maimonides* (*de Vacca rufa*, ch. 3.) respect-

ing the red heifer seems to be closely connected with the preceding. "Nine red heifers have been sacrificed between the original delivering of this precept, and the desolation of the second temple. Our master Moses sacrificed the first: Ezra offered up the second: and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the temple: the tenth king Messiah himself will sacrifice: by his speedy manifestation he will cause great joy. Amen, may he come quickly." It is almost superfluous to observe that the red heifer is a type of Christ."

*Christian Observer*, vol. i. p. 85.

No. 732.—xix. 2. *Upon which never came yoke.*] According to the common consent of mankind, those creatures which had been used became unfit to be offered to God. Hence *Diomed* promises *Pallas* a cow of a year old,

—τη βιω υπο ζυγον ηγαγεν αυτη.

*Il. K.*

*which no man hitherto had brought under the yoke.* See more in *Bochart Hieroz.* p. i. l. 2. cap. 33.

No. 733.—xix. 11. *He that toucheth the dead body of any man shall be unclean seven days.*] We meet with a remarkable account of the notions of certain modern heathens concerning pollution by the dead, and of their ceremonies respecting it, in *Captain Cook's Third Voyage*, vol. i. p. 305. Speaking of a walk he took in *Tongataboo*, one of the *Friendly Islands* in the *Pacific Ocean*, he says, "In this walk we met with about half a dozen women in one place at supper. Two of the company, I observed, being fed by the others, on our asking the reason, they said, *taboo mattee*. On further enquiry we found, that one of them

had, two months before, washed the dead corpse of a chief, and that on this account she was not to handle any food for five months. The other had performed the same office to the corpse of another person of inferior rank, and was now under the same restriction, but not for so long a time. At another place, hard by, we saw another woman fed, and we learnt that she had assisted in washing the corpse of the above-mentioned chief."

"At the expiration of the time the interdicted person washes herself in one of their baths, which are dirty holes, for the most part of brackish water, (compare Numb. xix. 19.) she then waits upon the king, and, after making her obeisance in the usual way, lays hold of his foot, and applies it to her breast, shoulders, and other parts of her body. He then embraces her upon each shoulder, after which she retires, purified from her uncleanness." Vol. i. p. 410.

No. 734.—xxii. 6. *Come now therefore, I pray thee, and curse me this people.*] An opinion prevailed both in those days, and in after ages, that some men had a power by the help of their gods to devote not only particular persons, but whole armies, to destruction. This they are said to have done, sometimes by words of imprecation; of which there was a set form among some people, which *Æschines* calls διοριζομενην αραν, *the determinate curse*. Sometimes they also offered sacrifices, and used certain rites and ceremonies, with solemn charms. A famous instance of this we find in the life of *Crassus*; where *Plutarch* tells us, that Atticus, tribune of the people, made a fire at the gate, out of which *Crassus* was to march to the war against the Parthians; into which he threw certain things to make a fume, and offered sacrifices to the most angry gods, with horrid imprecations upon him: these, he says, accord-

ing to ancient tradition had such a power, that no man who was loaded with them could avoid being undone.

No. 735.—xxii. 31. *Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way.*] There are several instances to be found both in the scriptures and in profane authors, where the eyes have been opened by a divine power to perceive that which they could not see by mere natural discernment. Thus the eyes of Hagar were opened, that she might see the fountain, Gen. xxi. 19. *Homer* also presents us with an example of this kind. *Minerva* says to *Diomed*,

Yet more, from mortal mists I purge thy eyes,  
And set to view the warring deities. *Il. v. 164. POPE.*

And in *Virgil*, *Venus* performs the same office to *Æneas*, and shews him the gods who were engaged in the destruction of *Troy*.

Aspice; namque omnem, quæ nunc obducta tuenti  
Mortales hebetat visus tibi, et humida circum, &c.  
*Æn. ii. 604.*

Now cast your eyes around: while I dissolve  
The mists and films that mortal eyes involve,  
Purge from your sight the dross, and make you see  
The shape of each avenging deity. *DRYDEN.*

*Milton* seems likewise to have imitated this, when he makes *Michael* open *Adam's* eyes to see the future revolutions of the world and the fortunes of his posterity.

—then purg'd with euphrasy and rue  
The visual nerve, for he had much to see,  
And from the well of life three drops instill'd.  
*Paradise Lost, b. xi. 414.*



No. 736.—xxiii. 1. *Build me here seven altars, and prepare me here seven oxen and seven rams.*] The ancients were very superstitious about certain numbers, supposing that God delighted in *odd* numbers.

Terna tibi hæc primum triplici diversa colore  
Licia circumdo ; terque hæc altaria circum  
Effigiem duco ; numero Deus impare gaudet.

VIRG. *Eclóg.* viii. 73.

Around his waxen image first I wind  
Three woollen fillets, of three colours join'd ;  
Thrice bind about his thrice devoted head,  
Which round the sacred altar thrice is led.

*Unequal numbers please the gods.*— DRYDEN.

No. 727.—xxiii. 23. *What hath God wrought !*] When the Baron du Tott was endeavouring to make the Turks better gunners, for want of which they suffered such great losses in the war with the Russians which terminated in 1774, he was forced by them, very contrary to his wish, to fire a cannon at a certain mark. Upon redoubled solicitations he was prevailed on to point the piece, and was not less surprised than those around him to see the bullet hit the piquet in the centre of the butt. The cry *Machalla !* resounded on all sides. (*Mem.* vol. ii. part 3. p. 96.) At the bottom of the page is this note : *Machalla !* what God has done ! an expression of the greatest admiration. There is a singular coincidence between this and the exclamation of Balaam.

HARMER, vol. iv. p. 462.

No. 738.—xxiv. 21. *Thou puttest thy nest in a rock.*] When Balaam delivered before Balak his predictions respecting the fate that awaited the nations which he then particularized, he says of the Kenites, *Strong is thy dwelling, and thou puttest thy nest in a rock.* Alluding herein to that princely bird the eagle, which not only delights

in soaring to the loftiest heights, but chooses the highest rocks and most elevated mountains as the most desirable situations for erecting her nests. The metaphor signifies security. See Hab. ii. 9. Obad. iv.

GILLINGWATER MS.

No. 739.—xxv. 8. *And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman.*] The zeal of Phinehas on this particular occasion received the divine approbation, both in personal commendation and public deliverance. Similar impunity with respect to shedding of blood was given by the lawgivers of other nations: *Pausanias* relates that Draco the Athenian legislator granted impunity to any body that took revenge upon an adulterer. Such also was the institution of Solon, “If any one seize an adulterer, let him use him as he pleases.” Thus Eratosthenes answered a person who begged his life after he had injured his bed, “It is not I who slay thee, but the law of thy country.” But it was in the power of the injured person to take a pecuniary mulct by way of atonement: for thus Eratosthenes speaks in *Lysias*, “he entreated me not to take his life, but exact a sum of money.”

No. 740.—xxvi. 55. *The land shall be divided by lot.*] This appears to have been a very ancient method of dividing land. It was not only adopted in the present instance in the distribution of a whole country, but was commonly resorted to in order to apportion particular inheritances. See *Hesiod*, b. i. 55. Thus also in *Homer*, Ulysses is made to say,

Sprung of a hand-maid from a bought embrace,  
I shar'd his kindness with his lawful race.  
But when that fate which all must undergo  
From earth remov'd him to the shades below,

The large domain his greedy sons divide,  
And each was portion'd as the lots decide.

*Odys.* xiv. 234. POPE.

No. 741:—xxx. 23. *It shall be purified with the water of separation.*] The Jews have continued from the time of Moses particularly to observe such precepts, whether written or traditional, as respect purification. In many instances they have carried their regard to a superstitious extreme. *Leo of Modena*, (p. 8.) says, “If they buy any new vessel of glass, earth, or metal, they wash it first thoroughly, plunging it under water in some river, well, or bath.”

No. 742.—xxxv. 21. *The revenger of blood shall slay the murderer when he meeteth him.*] “The civil law declared a man to be unworthy to enjoy the inheritance of one that was murdered, if he neglected to prosecute the person that killed him, in some court of justice. But the Jewish law allowed, or rather required, a great deal more—that the next of kin should kill the murderer with his own hands, if he met him. Thus the Abyssinians at this day (as *Ritterhusius* observes out of *Alvarez*) deliver the murderer into the hand of the next kinsman to torture him.” *PATRICK, in loc.* The ancient Greeks had no public officer charged by the state to look after murderers. The relations of the deceased alone had a right to pursue vengeance. (*Homer, Il.* ix. 628.) *Pausanias* in many places speaks of this ancient usage, (*lib.* v. c. 1. p. 376. *lib.* viii. c. 34. p. 669.) an usage that appears to have subsisted always in Greece. *GOGUET's Origin of Laws*, vol. ii. p. 71.

## No. 743.—DEUTERONOMY vi. 7.

*And thou shall teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house.*

AMONG the Chinese moral maxims are inculcated by the aged on the younger branches of the family: and plain sentences of morality are hung up in the common hall, where the male branches of the family assemble. This appears to be exactly the same method as was practised by the ancient Hebrews in the time of Moses. See MACARTNEY's *Embassy to China*.

No. 744.—vi. 9. *Thou shall write them upon the posts of thy house, and on thy gates.*] Leo of Modena (*History of the Jews*, p. i. c. 2.) says, that in his time the Jews continued this practice, writing on parchment certain passages of scripture, which they roll up, and inscribe with the name of Shaddai. This they put into a piece of cane, or other hollow wood, and fasten to the doors of their houses, and of each particular room in them; and as often as they go in and out, they make it a part of their devotion to touch this parchment, and kiss it. According to Huetius (*Demonstratio Evangelica*, p. 58.) other nations used to write their laws upon their gates.

No. 745.—vii. 15. *The Lord will put none of the evil diseases of Egypt upon thee.*] In that country they were subject to ulcers called *Ægyptiaca* and *Syriaca*, as Casaubon observes on *Persius*, sat. v. p. 467. With these the priests of Isis used to threaten and terrify poor people, if they did not worship her. In opposition to this Spencer (*de Legibus Heb.* l. i. c. 3.) thinks that God

made this special promise to his people, to preserve them from all such evil diseases, if they kept themselves pure from idolatry. If the worship of Isis, says Bp. *Patrick*, were as ancient as the days of Moses, this supposition is very ingenious.

No. 746.—vii. 22. *Lest the beasts of the field increase upon thee.*] That wild beasts are at present in that country in considerable numbers, and terrify strangers, appears in that passage of *Haynes*, where, describing his arrival at Cana of Galilee, he says, (p. 118.) “the approaching to Cana, at the close of day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as tigers, leopards, jackals, &c. whose cries and howling, I doubt not, as it did me, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror.” See also Ezek. xxxiv. 25.

HARMER, vol. iv. p. 171.

No. 747.—xii. 31. *For even their sons and their daughters they have burnt in the fire to their gods.*] This was notoriously practised by the Carthaginians, who, it is certain, derived it from the Phœnicians, the ancient inhabitants of this country. *Plato* mentions it in *Protagora*, where he says, “the Athenian laws did not permit them to sacrifice men; but among the Carthaginians it was a holy rite; so that some of them permitted their sons to be offered to Saturn.” This wicked custom at last overspread all nations, even the Greeks themselves. See more in ORIENTAL CUSTOMS, No. 54.

No. 748.—xiii. 8. *Neither shalt thou conceal him.*] This law, which requires that relations should both reveal and punish the wickedness of those who were the nearest in blood to them, though apparently severe,

is actually the law of several counttles; where the subjects are commanded, on pain of death, to disclose conspiracies, in which they are not so much as even concerned. In Japan, where the laws subvert every idea of human reason, the crime of concealment is applied even to the most ordinary cases. A certain narrative (*Collection of Voyages which contributed to the Establishment of the East India Company*, p. 423.) makes mention of two young ladies, who were shut up for life in a box thick set with pointed nails, the one for having had a love intrigue, the other for not disclosing it.

No. 749.—xvi. 14. *Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant.*] There was a law similar to this enacted at Athens by Cecrops, who ordained, that the master of every family should, after harvest, make a feast for his servants, and eat together with them, who had taken pains together with him in tilling his ground—*delectari enim deum honore servorum, contemplatu laboris*; for God delighted in the honour done to servants, in consideration of their labour. This law it is probable he borrowed from Moses, as he reigned much about the same time that Israel came out of Egypt.

No. 750.—xvii. 18. *And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book.*] Maimonides gives the following account of this circumstance. “The king was to write the book of the law for himself, besides the book that was left him by his father: and if his father had left him none, or if that were lost, he was to write him two books of the law, the one he was to keep in his archives; the other was not to depart from him, unless when he went to his throne, or to the bath, or to a place where reading would be inconvenient. If he went to war, it

accompanied him; if he sat in judgment, it was to be by him."

No. 751.—xix. 14. *Thou shalt not remove thy neighbours' land-marks, which they of old time have set in thine inheritance.*] It was the common practice both with the Hebrews and with the Romans to erect land-marks to distinguish the boundaries of particular estates: and in setting apart land for any use they erected a pillar, upon which was marked its length and breadth. From many ancient inscriptions it is evident that the Romans added the following letters: H. M. H. N. S. *Hoc monumentum hæredes non sequitur.* See *Horace* b. i. sat. viii. 12. The heathens had a deity called Jupiter Terminalis, appointed to preside over bounds and land-marks. Numa Pompilius appointed stones to be set as bounds to every man's land, and dedicated them to Jupiter Terminalis. He ordered that those who removed them should be slain as sacrilegious persons, and they and their oxen devoted to destruction.

No. 752.—xx. 2. *And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.*] *Maimonides* and the Talmudical writers speak much of a *sacerdos ad bellum unctus*: a priest anointed for war, who they say was anointed with the same oil that the high-priest was, being little inferior to him in dignity, though in the sanctuary he ministered only as a common priest, and wore no other garments than they did. His proper office was to attend the camp in time of war, and encourage the people to the battle. When he had pronounced the words contained in Deut. xx. 3, 4. standing on a high place before the whole army, another priest proclaimed it to all the people with a loud voice. *Dr. Jennings (Jewish Antiq. vol. i. p. 207.)* does not

however seem satisfied with this account, and infer from the silence of scripture on the point, that there really was no such officer.

No. 753.—xxi. 13. *She shall put the raiment of her captivity from off her.*] It was customary among the ancients for the women, who accompanied their fathers or husbands to battle, to put on their finest dresses and ornaments previous to an engagement, in order to attract the notice of the conqueror, if taken prisoners. See *Ovid. Remed. Amor.* 343.

No. 754.—xxii. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.*] This prohibitory law seems directed against an idolatrous usage, which appears to be as ancient as Moses, and which later writers inform us was to be found among several nations in after times; and that too attended with the most abominable practices. From *Plutarch (De Isid. et Osir. tom. ii. p. 368. edit. Xylandr.)* we learn that the Egyptians called the moon the mother of the world, and assigned to her a nature both male and female: and *Boyse (Pantheon, p. 72.)* says of Diana, Luna, or the moon, that the Egyptians worshipped this deity both as male and female, the men sacrificing to it as Luna, the women as Lunus, and each sex on these occasions assuming the dress of the other. PARKHURST'S *Heb. Lex.* p. 107.

No. 755.—xxiv. 20. *When thou beatest thine olive tree, thou shalt not go over the boughs again, it shall be for the stranger, the fatherless, and the widow.*] The sacred writings sometimes represent olives as beaten off the trees, and at other times as shaken. This does not indicate an improvement made in after times on the original mode of gathering them, or different methods of



procedure by different people in the same age and country, who possessed olive-yards; but rather expresses the difference between gathering the main crop by the owners, and the way in which the poor collected the few olive-berries that were left, and which, by the law of Moses, they were to be permitted to take. The abbot *Fortis* in his account of Dalmatia (p. 412.) says, that “in the kingdom of Naples, and in several other parts of Italy, they use to beat the branches with long poles, in order to make the fruit fall.” Answerably to this, the olives of the Holy Land continue to be beaten down to this time: at least, they were so gathered in the year 1774.

HARMER, vol. iv. p. 106.

No. 756.—xxv. 4. *Thou shalt not muzzle the ox when he treadeth out the corn.*] It is customary in Arabia, and among the Moors in Barbary, to tread out the corn with cattle. The sheaves lie open and expanded on the threshing-floors, and the cattle continually move round them. The natives of Aleppo still religiously observe the ancient practice of permitting the oxen to remain unmuzzled, when they separate the corn from the straw. *Shaw's Travels*, p. 221. *Russell's Nat. Hist. of Aleppo*, vol. i. p. 76.

No. 757.—xxv. 5. *If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife.*] From this ancient custom the Athenians appear to have had that remarkable law, that no heiress must marry out of her kindred, but shall resign up herself and her fortune to her nearest relation; and by the same law the nearest relation was obliged to marry her. *Potter's Gr. Ant.* vol. i. p. 159.

Among the modern eastern nations we still meet with

the law or custom of marrying the brother's widow. Thus *Olearius (Ambassador's Travels into Persia, p. 417. Eng. ed.)* informs us concerning the Circassians: "When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him." *Volney (Voyage en Syrie, tom. ii. p. 74.)* observes that "the druzes retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow: but this is not peculiar to them, for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general."

Amongst the Arabians, if a father left one or more widows, the sons often married them, provided they were not their own mothers. This usage was suppressed by Mohammed; and before his time it was marked with a degree of detestation. Lord *Hailes (Annals of Scotland, p. 39.)* informs us, that this custom prevailed in Scotland so late as the eleventh century: and he supposes that it might have originated from avarice, in order to relieve the heir from the payment of a jointure.

No. 758.—xxvi. 14. *I have not eaten thereof in my mourning.*] In harvest time the Egyptians offered the first-fruits of the earth, and kept the feast of Isis with doleful lamentations. *Julius Firmicus*, in relating this circumstance, severely reproves their folly, saying, "*Cur plangitis fruges terræ? &c.* Why do you bewail the fruits of the earth? why weep you at the growth of your seed? &c. you should rather give thanks for these things to the most high God, whose bounty is not to be lamented; but bewail rather your own error." If this custom prevailed in Moses's time, it will easily be perceived why he cautioned the Israelites against it.

No. 759.—xxvii. 2, 3. *Thou shalt set thee up great*

stones, and plaister them with plaister, and thou shalt write upon them all the words of this law.] Before the use of paper was found out the ancients, particularly the Phœnicians and Egyptians, wrote their minds upon stones. This custom continued long after the invention of paper, especially if they desired any thing should be generally known, and be conveyed down to posterity.

PATRICK, *in loc.*

No. 760.—xxx. 19. *Put it in their mouth.*] That is, says Bp. *Patrick*, that they might sing it, and thereby preserve it in their memory. It was always thought the most profitable way of instructing people, and communicating things to posterity, to put them into verse. *Aristotle* (*probl.* 28. *sec.* 19.) says, that people anciently sung their laws, and that the Agathyrsi continued to do so in his days. The laws of *Charondas* (as *Athenæus* informs us out of *Hermippus*) were sung at Athens over a glass of wine, and were therefore written in some sort of verse. *Tully* also reports, that it was the custom among the old Romans to have the virtues and praises of famous men sung to a pipe at their feasts. This he apprehends they learned from the ancient Pythagoreans in Italy; who were accustomed to deliver verses containing those precepts which were the greatest secrets in their philosophy, and composed the minds of the scholars to tranquillity by songs and instruments of music.

No. 761.—xxxii. 40. *For I lift up my hand unto heaven.*] This was an ancient mode of swearing, or taking an oath, *Gen.* xiv. 22. So when God promised to bring the Israelites into Canaan, he is said *to lift up his hand*, *Exod.* vi. 8. *Nehem.* ix. 15. from hence some think the word *promittere* is derived, signifying, to engage by stretching out the hand; and that from hence

sprang the custom of stretching out and lifting up the hand when they took an oath. Thus also *Virgil*,

Suspiciens cælum, tenditque ad sidera dextram.

*Æn.* xii. 196.

Thus Agamemnon swears in *Homer*:

—το σκήπτρον ἀνέσχεθε πασι θεοισιν. *Il.* vii. 412.

To all the gods his sceptre he uplifts.

No. 762.—xxxiii. 19. *And of treasures hid in the sand.*] *Scheuchzer*, in his *Physica Sacra*, on the place, refers this to the river Belus, which ran through the tribe of Zabulon, and which, according to *Strabo*, *Pliny*, and *Tacitus*, was remarkable for furnishing the sand of which they anciently made glass. But it seems much more natural to explain the *treasures hid in the sand*, of those highly valuable murices and purpuræ or purple fish, which were found on the sea-coast near the country of Zabulon and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans, by the names of *Sarranum Ostrum*, *Tyrrii Colores*. See GOGUET, *Origin of Laws*, part ii. b. 2. ch. 2. art. i. vol. ii. p. 95. *Edinburgh*.

No. 763.—xxxiv. 8. *And the children of Israel wept for Moses in the plains of Moab thirty days.*] It was usual in the East to mourn for such persons as were absent from home when they died, and were buried at a distance from their relations. *Irwin* relates, (*Travels*, p. 254.) that one of the inhabitants of Ghinnah being murdered in the desert gave birth to a mournful pro-

cession of females, which passed through the different streets, and uttered dismal cries for his death. *Josephus* expressly declares it was a Jewish custom, and says that upon the taking of Jotapata it was reported that he (*Josephus*) was slain, and that these accounts occasioned very great mourning at Jerusalem. It was after this manner that the Israelites lamented the death of Moses. He was absent from them when he died, neither did they carry him to the grave, but they wept for him in the plains of Moab. The mourning for Aaron, who died in mount Hor, might probably be of the same kind. Numbers xx. 25—29. HARMER, vol. iii. p. 392.

## No. 764.—JOSHUA vii. 6.

*And put dust upon their heads.*

THIS was an expression of great grief, and of a deep sense of their unworthiness to be relieved. With this view it was a very usual practice with the Jews, 1 Sam. iv. 12. 2 Sam. i. 2.; it was also imitated by the Gentiles, as in the case of the Ninevites, Jonah iii. 6. *Homer* also describes *Achilles* lamenting the death of *Patroclus*, by throwing dust upon his head, and lying down in it. (*Iliad* Σ. 23, 24.) Thus also *Virgil*:

——— It scissâ veste Latinus,  
 Conjugis attonitus fati, urbisque ruinâ,  
 Canitiem immundo perfusam pulvere turpans.  
Æn. xii. 609.

Latinus tears his garments as he goes,  
 Both for his public and his private woes;  
 With filth his venerable beard besmears,  
 And sordid dust deforms his silver hairs.

DRYDEN.

See also *Oriental Customs*, No. 100, and 433.

No. 765.—xvii. 16. *Chariots of iron.*] This does not intimate that the chariots were made of iron, but that they were armed with it. Such chariots were by the ancients called *currus falcati*; and in Greek δρεπανοφύραι. They had a kind of scythes of about two cubits long fastened to long axle-trees on both wheels: these being driven swiftly through a body of men made great slaughter, mowing them down like grass or corn. See *Xenophon, Cyro-Pædia*, lib. vi. *Quintus Curtius*, lib. iv. cap. 9.

No. 766.—xxiv. 30. *And they buried him in the border of his inheritance in Timnath-Serah.*] This place is in Judges ii. 9. called Timnath-heres, because of the image of the sun engraven on his sepulchre, in memory of that famous day when the sun stood still till he had completed his victory. This is asserted by several of the Jewish authors. Memorials alluding to particular transactions in the lives of great men were frequently made use of to adorn their tombs. *Tully* has recorded concerning Archimedes, that a sphere and a cylinder were put upon his monument. PATRICK, *in loc.*

## No. 767.—JUDGES i. 14.

*And she alighted from off her ass.*

THE alighting of those that ride is considered in the East as an expression of deep respect. *Pococke* tells us, (*Trav.* vol. i. p. 35.) that they descend from their asses in Egypt when they come near some tombs there, and that Christians and Jews are obliged to submit to this.

HARMER, vol. ii. p. 116.

No 768.—iv. 19. *And she opened a bottle of milk, and gave him drink.*] Jael certainly shewed her regard to Israel by destroying Sisera, but it is as certain that she did not do it in the most honourable manner—there was treachery in it: perhaps in the estimation of those people, the greatest treachery. Among the later Arabs, giving a person drink has been thought to be the strongest assurance of their receiving him under their protection. When Guy de Lusignan, king of Jerusalem, was taken prisoner, and was conducted before Saladin, he demanded drink, and they gave him fresh water, which he drank in Saladin's presence: but when one of his lords would have done the same, Saladin would not suffer it, because he did not intend to spare his life: on the contrary, advancing to him, after some expostulations, he cut off his head. *D'Herbelot*, p. 371.

HARMER, vol. ii. p. 469.

No. 769.—v. 10. *Ye that ride on white asses.*] In this song Deborah expressly addresses herself to those who sit in judgment, whom she describes as riding upon *white asses*. Officers of justice, it seems, form a part of the procession, and they are going up to the high



place, as usual, for the purpose of holding their annual judgment. They ride on asses, which appear to be white from the garments which have been spread over them for the accommodation of their riders; none but white garments being worn by the Hebrews during their public festivals and days of rejoicing. When Alexander the Great came to Jerusalem, we are informed by *Josephus*, (*Ant.* l. xi. c. 8.) that he was met by the people in white raiment, the priests going before them. *Philo* also, in his book *περι αρετων*, describing the public rejoicings in Europe and Asia, speaks of sacrifices, men dressed in white and garlands, solemn assemblies, and nightly feasts, with pipe and harp. It was customary to throw the white garments thus worn, over animals that carried persons of distinction. *Hurd's Diss.* p. 62. Dr. *Gill* seems rather to favour the idea, that they were really *white* asses, and not such as were made to appear so from having white garments thrown over them. He observes that a traveller in those parts (*Cartwright*) tells us, that on the banks of the Euphrates they had beheld every day great droves of wild beasts, as wild asses, &c. all white.

No. 770.—v. 11. *They that are delivered from the noise of archers in the places of drawing water.*] *Shaw* mentions (*Trav.* p. 20.) a beautiful rill in Barbary, which is received into a large bason called shrub we krub, (drink and away) there being great danger of meeting there with rogues and assassins. If such places be proper for the lurking of murderers in times of peace, they must be suitable to lie in ambush in times of war; a circumstance that Deborah takes notice of in her song.

HARMER, vol. ii. p. 235.

No. 771.—v. 30. *Have they not divided the prey—to Sisera a prey of divers colours, a prey of divers colours of*

*needle-work, of divers colours of needle-work on both sides.]* These were the richest part of the spoil, being highly esteemed by all people. *Pliny* (lib. viii. cap. 48.) mentions a great variety of them, both in his own and in ancient times; for he takes notice that *Homer* speaks of painted garments, *pictas vestes*, which shone with flowers and trees in beautiful colours. The Phrygians afterwards wrought these with needles, and Attalus invented the interweaving of gold into them. But, for these garments Babylon was above all places famous; from whence they had the name of Babylonish garments, and were much valued, Josh. vii. 21. In later ages *Peter Martyr* observes that they were so esteemed, that only the greater sort of persons were allowed to wear them; which may be the reason that they are here appropriated to Sisera as his part of the spoil.

No. 772.—vi. 19. *And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it.]* “There is a passage in *Dr. Shaw*, that affords a perfect commentary on this text. It is in his preface p. 12. ‘Besides a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us to stay our appetites, the master of the tent where we lodged fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cuscasoo: the rest was made kab-ab, i. e. cut into pieces and roasted; which we reserved for our breakfast or dinner next day’.”

May we not imagine that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial for him; that

he immediately killed a kid, seethed part of it, made kab-ab of another part of it, and when it was ready, brought out the stewed meat in a pot, with unleavened cakes of bread which he had baked; and the kab-ab in a basket for his carrying away with him, and serving him for some after repast in his journey? Nothing could be more convenient for the carriage of the reserved meat than a light basket, and *Thevenot* informs us, that he carried his ready dressed meat with him in a maund."

HARMER, vol. i. p. 330.

No. 773.—vii. 13. *And when Gideon was come.*] Gideon, raised up by God himself, and made general of the army of Israel, yet goes as a spy into the camp of Midian. To this conduct there was not formerly any reproach attached, as it was esteemed honourable to go on such expeditions by night, or to perform those offices which are now the task of the common soldiers only. *Homer* (Il. b. x.) represents Tydides as thus answering a command to penetrate the Trojan camp:

———The man you seek is here:

Through yon black camps to bend my dang'rous way  
Some god within commands, and I obey.

POPE, v. 260.

No. 774.—vii. 16. *He put a trumpet in every man's hand, with empty pitchers.*] Though leathern bottles were much used by the people of the East, earthen jars or pitchers were sometimes used also. Dr. *Chandler* (*Trav. in Asia Minor*, p. 25.) tells us, that "the vessel in which their water was to be carried was an earthen jar, which not only served them in the wherry in which they coasted some of the nearer parts of Asia Minor, but was carried upon the ass of a poor peasant, along with other luggage, when they made an excursion from the sea-side up into the country to visit the great ruin at

Troas." If this were the practice in Gideon's time, it could not be difficult for him to collect three hundred water jars from among ten thousand men.

HARMER, vol. iii. p. 258.

No. 775.—vii. 21, 22. *And they stood every man in his place round about the camp: and all the host ran, and cried, and fled: and the three hundred men blew the trumpets, and the Lord set every man's sword against his fellow.*] A modern piece of Arab history very much illustrates the defeat of the Midianites by Gideon, and at the same time points out wherein the extraordinary interposition of God appeared. It relates to a contest between two chiefs for the imanship of Oman; and the substance of it is, that one of them, whose name was Achmed, finding himself at first too weak to venture a battle, threw himself, with a few soldiers, into a little fortress built on a mountain, where he had deposited his treasures. Bel Arrab, his rival, at the head of four or five thousand men, invested the place, and would have forced the new imam to surrender, had he not quitted the fortress, with two of his domestics, all three disguised like poor Arabs, who were looking out for grass for their camels. Achmed withdrew to a town a good day's journey from the besieged fortress, where he was much beloved; he found no difficulty in gathering together some hundreds of them, with which he marched against his enemy. Bel Arrab had placed his camp between some high mountains near the above mentioned fortress. Achmed ordered a coloured string to be tied round the heads of his soldiers, that they might be distinguished from their enemies. He then sent several small detachments to seize the passes of those mountains. He gave each detachment an Arab trumpet to sound an alarm on all sides, as soon as the principal party should give the signal. Measures being thus laid, the imam's

son gave the signal at day-break, and the trumpets sounded on every side. The whole army of Bel Arrab being thrown into a panic at finding all the passes guarded, and judging the number of the enemy to be proportionate to the noise that was made, was routed. Bel Arrab himself marched with a party to the place where the son of the new imam was keeping guard; he knew Bel Arrab, fell upon him, killed him, and, according to the custom of the Arabs, cut off his head, which he carried in triumph to his father. *Niebuhr Trav.* p. 263. *HARMER*, vol. iv. p. 237.

No. 776.—viii. 20. *And he said unto Jether his first-born, up and slay them.]* In these ages it would be thought barbarous for a king to command his son to perform an execution, like that mentioned in this passage: but anciently it was thought no dishonour. *Homer* (*Odys.* b. xxii.) represents Ulysses as enjoining such a task upon his son, which was instantly performed. See also *Virgil*, *Æn.* xi. 15.

No. 777.—viii. 26. *The chains that were about their camels necks.]* These chains were probably like those which *Pococke* saw in Egypt, hanging from the bridles of the agas of the seven military bodies of that country, to the breast-plates of the animals on which they rode, in the grand procession of the caravan, about setting out for Mecca. They were undoubtedly marks of distinction and grandeur. *HARMER*, vol. ii. p. 134.

No. 778.—viii. 26. *And purple raiment that was on the kings of Midian.]* Purple seems anciently to have been appropriated to kings, and to them only on whom they bestowed it. It is here mentioned by the sacred historian as being found on the Midianitish kings. A garment of fine linen and purple is given to a favourite by

king Ahasuerus, Esther viii. 15. The Jews made a decree that Simon should wear purple and gold, and that none of the people should wear purple, or a buckle of gold, without his permission, in token that he was the chief magistrate of the Jews, 1 Maccab. 43. Thus also *Homer* describes a king :

In ample mode  
A robe of military purple flow'd  
O'er all his frame : illustrious on his breast,  
The double clasping gold the king confess'd.  
*Odys.* xix. 261. POPE.

No. 779.—ix. 13. *Wine, which cheereth God and man.*] This form of speech, however singular it may appear to us, is perfectly justifiable, as connected with the Jewish sacrifices, and as used in common both by them and by the Gentiles. Wine, as the Jewish doctors assert, was not only used in their sacrifices, but till the drink-offering was poured out they did not begin the hymn that was then sung to God. *Virgil*, speaking of noble vines, or wines, says, they were

Mensis et diis accepta secundis.      *Georg.* lib. ii. 101.

*grateful to the gods and second courses:* that is, they were so excellent as to be fit to be used for libations which were made at the second course.

No. 780.—ix. 51. *But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them.*] Besides fortified towns and cities, we find that in the time of the croisades they had towers for the people of open towns to fly to in time of danger. Thus in the reign of Baldwin the Second, when the strength of the kingdom was collected together to the siege of Tyre, the people of

Ashkalon suddenly invaded the country about Jerusalem, and put to the sword the greatest part of the inhabitants of a town called Mahomeria, five or six miles from Jerusalem. But the old men, the women, and the children, betaking themselves to a tower, escaped. (*Gesta Dei per Francos*, p. 840.) Towers of this sort appear to have been in use in very early times.

HARMER, vol. ii. p. 239.

No. 781.—xi. 30. *And Jephthah vowed a vow unto the Lord.*] Though he did not doubt, yet he supposed that he should be more certain of the victory, if he made a religious vow beforehand of being grateful to God for it. In this he acted conformably to the general practice of great warriors in all ages. *Livy* frequently mentions it as the custom of the Roman generals, who used to vow to Jupiter or Apollo part of the spoil they should take in war, or to build temples to their honour. Thus the Israelites, when Arad came against them as they were going to Canaan, made a vow respecting his country, if God would deliver it into their hands, Numbers xxi. 2.

No. 782.—xii. 6. *Then said they unto him, say now "Shibboleth: and he said, "Sibboleth."*] In Arabia the difference of pronunciation by persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in this passage. *Niebuhr* (*Trav.* p. 72.) relates something similar to it. "The king of the Hamjares, at Dhafar, said to an Arab, a stranger, *Theb*, meaning to say, *Sit down*: but as the same word in the dialect of the stranger signified leap, he leaped from a high place, and hurt himself: when this mistake was explained to the king, he said, Let the Arab who comes to Dhafar first learn the Hamjare dialect." He further says,

“ not only do they speak quite differently in the mountains of the small district, which is governed by the imam of Yemen, from what they do in the flat country; but persons of superior rank have a different pronunciation, and different names for things, from those of the peasants. The pronunciation of certain letters also differs. Those which the Arabs of the north and west pronounce as K or Q, at Maskat are pronounced tsch; so that *bukkra kiab* is by some called *butscher tschiab*.”

No. 783.—xiv. 10. *And Samson made a feast there, for so used the young men to do.*] This was according to the custom of all countries; it was called by the Jews the nuptial joy. No other feast was to be intermixed with it, and all labour ceased as long as it lasted.

SELDEN, *Uxor. Hebr.* lib. ii. cap. 11. p. 172.

No. 784.—xiv. 12. *And Samson said unto them, I will now put forth a riddle unto you.*] This shews how ancient the custom was, (which we find afterwards amongst the Greeks) of proposing questions to be resolved in their computations and feasts, that they might not be spent merely in eating and drinking, but that there might be something to exercise their wit and ingenuity. Such riddles as were contrived to puzzle and perplex were called by the name of *γρίφοι*, which the scholiast upon Aristophanes defines to be a question put among their cups. See BOCHART *Hieroz.* lib. iv. cap. 12. It should also be observed, that they incurred a forfeiture equal to the reward, if they failed altogether in their answers.

No. 785.—xiv. 12. *I will give you thirty sheets and thirty change of garments.*] Among the Greeks it was usual for the bride to give changes of dress to



the friends of the bridegroom at the celebration of the marriage. *Homer* represents *Pallas* as appearing to *Nausicaa* in a dream, and commanding her to descend to the river, and wash the robes of state, preparatory to her nuptials.

Oh, indolent, to waste thy hours away!  
And sleep'st thou, careless of the bridal day?  
Thy spousal ornament neglected lies:  
Arise, prepare the bridal train, arise.

*Odys.* vi. 29. *POPE.*

*Dacier* is of opinion that the custom now alluded to prevailed amongst the Israelites, and that the proposition made by *Samson* is grounded upon it. From this sentiment *Mr. Pope* dissents: "I am rather of opinion," he says, "that what is said of *Samson* has relation to another custom amongst the ancients, of proposing an ænigma at festivals, and adjudging a reward to him that solved it. These the Greeks called γῆφεσ συμποτικῆς."

No. 786.—xv. 5. *And when he had set the brands on fire, he let them go into the standing corn of the Philistines.*] "There is reason to think that there was nothing new or uncommon in this operation, as it was most obvious for the end proposed that the wit of man could devise. We accordingly find that *Ovid* alludes to the practice, and mentions that foxes and firebrands were every year exhibited at Rome, and killed in the Circus. For it was the custom in many places to sacrifice by way of retaliation every animal, whether goat or swine, which did particular injury to the fruits of the earth. In consequence of this they introduced these foxes, which had been employed for that purpose with fire-brands.

Cur igitur missæ vinctis ardentia tædis  
Terga ferant vulpes causa docenda mihi.

He then mentions an instance of much injury done by a fox so accoutred by fire.

Qua fugit incendit vestitos messibus agros,  
Damnosa vires ignibus aura dabat.

On this account the whole race, according to the poet, were condemned, at the festival called Cerealia, to be in their turns set on fire.

Utque luat pœnas gens hæc, Cerealibus ardet,  
Quoque modo segetes perdidit ipsa perit.

*Fast. lib. iv. 681. 707.*

It is alluded to proverbially more than once by *Lycophron*, and seems to have been well known in Greece. He makes Cassandra represent Ulysses as a man both of cunning and mischief, and styles him very properly *λαμπουρις*, a fox with a fire-brand at his tail; for wherever he went, mischief followed, v. 344. *Suidas* also takes notice of this custom, when he speaks of a kind of beetle which the Bœotians named *Tipha*. They imagined that if to this they were to fasten some inflammable matter, it would be easy to set any thing on fire. He adds, that this was sometimes practised with foxes." BRYANT's *Observations*, p. 154.

The caliph Vathek being under the necessity, when on his travels, of lighting torches, and making extraordinary fires to protect himself and his attendants from the fury of the wild beasts that were ready to make an attack on them, set fire to a forest of cedar that bordered on their way. Accidents of this kind in Persia are not unfrequent. *Hist. of Caliph Vathek*, p. 250. "It was an antient custom with the kings and great men to set fire to large bunches of dry combustibles, fastened round wild beasts and birds; which being then let loose, the air and earth appeared one great illumination:

and as those terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations would often happen, which must have been peculiarly destructive." RICHARDSON'S *Dissert.* p. 185. This circumstance reminds us of the destruction occasioned among the standing corn, the vineyards, and olives of the Philistines. In Psalm lxxxiii. 14. there is a reference to one of these fires, though arising from another cause. See also *Homer*, Il. ii. 455.

No. 787.—xv. 8. *And he smote them hip and thigh with a great slaughter.*] Setting aside the various interpretations which have been given of this expression, the Editor of Calmet's Dictionary proposes to illustrate it by the following extract: "It appears probable from the following circumstances, that the exercise of wrestling, as it is now performed by the Turks, is the very same that was anciently used in the Olympic games. For, besides the previous covering of the palaestra with sand, that the combatants might fall with more safety, they have their *pellowan bashee*, or master wrestler; who, like the *αγωνοθετης* of old, is to observe and superintend the *jura palaestrae*, and to be the umpire in all disputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more slippery and less easily to be taken hold of, first of all look one another stedfastly in the face, as Diomede or Ulysses does the palladium upon antique gems. Then they run up to and retire from each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict: after this prelude they draw nearer together, and challenge each other, by clapping the palms of their hands first upon their own knees or thighs, then upon each other, and afterwards upon the palms of their respective antagonists. The

challenge being thus given, they immediately close in and struggle with each other, striving with all their strength, art, and dexterity, (which are often very extraordinary) which shall give his antagonist a fall, and become the conqueror. During these contests I have often seen their arms, legs, and thighs so twisted and linked together, that they have both fallen together, and left the victory dubious, too difficult sometimes for the *pellowan bashée* to decide." SHAW's *Travels*, p. 217.

Do not these well deserve the description of leg and thigh men, or shoulder and thigh men? The name seems to be taken from their very attitudes, and correctly to express them. If this idea be admitted, it cannot be difficult to understand the above cited expression.

No. 788.—xv. 8. *And he went down, and dwelt in the top of the rock Etam.*] It appears that rocks are still resorted to as places of security, and are even capable of sustaining a siege. So we read in *De la Roque*, (p. 205.) "The grand signor, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner: he accordingly came in search of him, with a new army, in the district of Chouf, which is a part of mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in the cleft of a great rock, with a small number of his officers. The pacha besieged him here several months, and was going to blow up the rock by a mine, when the emir capitulated."

No. 789.—xvi. 17. *He told her all his heart, and said unto her, There hath not come a razor upon my head.*] Pliny (*Nat. Hist.* lib. xñ. cap. 20.) has preserved the

memory of several men remarkable for their great strength. The heathens were so well acquainted with the circumstances of Samson's history, that from it they formed the fable of Nisus the king of Megara, upon whose hair the fortune of his kingdom depended.

PATRICK, *in loc.*

No. 790.—xvi. 19. *And she made him sleep upon her knees.*] Samson is here described as sleeping upon the lap of Delilah; for so the phrase of *sleeping upon her knees* evidently supposes. Her posture, while sitting on the cushion upon her duan, implies this very attitude of the unwary champion. So *Braithwaite* (*Journey to Morocco*, p. 123.) mentions a favourite court lady, in whose lap the emperor constantly slept when drunk. If this custom were an usual one between intimates, as implying a kind of gallantry, we see how Delilah might thus engage Samson, without exciting in him the least suspicion of her insidious purpose. *Fragments by the Editor of Culmet's Dict.* No. 198.

No. 791.—xvi. 27. *Now the house was full of men and women.*] Some persons have asserted that no building sufficiently capacious to receive so great a number of people could be constructed, so as to rest chiefly upon two pillars. But this is a mistake; for *Pliny* (*Nat. Hist.* lib. xxxv. cap. 15.) mentions two theatres built by C. Curio, (who was killed in the civil wars on Cæsar's side) which were made of wood, and so extensive as (according to his mode of writing) to hold all the Roman people. They were contrived with such art, that each of them depended upon *one hinge*. This caused *Pliny* to censure the madness of the people, who would venture into a place for their pleasure, where they sat *tam infidâ instabilique sede*, on such an uncertain and unstable seat: for if that hinge had given

way, there had been a greater slaughter than at the battle of Cannæ. This entirely removes any imaginary difficulty, of this nature at least, from the history of Samson. See also *Oriental Customs*, No. 86.

No. 792.—xix. 5. *Comfort thy heart with a morsel of bread, and afterward go your way.*] “ ‘The greatest part of the people of the East eat a little morsel as soon as the day breaks. But it is very little they then eat; a little cake, or a mouthful of bread, drinking a dish or two of coffee. This is very agreeable in hot countries; in cold, people eat more.’ *Chardin MS.* ”

If this were customary in Judea, we are not to understand the words of the Levite’s father-in-law as signifying, stay and breakfast; that is done, it seems, extremely early: but the words appear to mean, stay and dine; the other circumstances of the story perfectly agree with this account.

HARMER, vol. i. p. 356.

No. 793.—xix. 9. *Behold, the day groweth to an end.*] *It is the pitching time of the day.* Marg. The term *pitching*, here used, undoubtedly refers to tents, and intimates that the day was so far advanced as to make it proper to pitch a tent, or to halt for the night. In the latter part of the afternoon, eastern travellers begin to look out for a proper place in which to pass the night. So it is said, in the preface to Dr. *Shaw’s Travels*, (p. 17.) “ Our constant practice was to rise at break of day, set forward with the sun, and travel till the middle of the afternoon; at which time we began to look out for the encampments of the Arabs; who, to prevent such parties as ours from living at free charges upon them, take care to pitch in woods, valleys, or places the least conspicuous.” HARMER, vol. iii. p. 238.

No. 794.—xix. 29. *And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.*] Interpreters say but little concerning the real views of the Levite in this transaction: they merely intimate, that it was done to excite a general indignation against the authors of the injury he had sustained. His motives certainly were good and regular. He intended to unite the whole nation in vengeance against a crime, in which it was interested: but as they might be checked in the extent of the punishment by the number, the credit, and the power of the offenders; by the natural commiseration which is felt for those who are of the same blood; or by an aversion to involve a city in destruction; he sought and seized a method which put them to the indispensable necessity of espousing his cause. The only part which he had to take was, to cut in pieces the body of his wife, which he did, or else that of an ox, or other like animal, which had been either devoted or offered in sacrifice, and to send a part of it to each tribe. In consequence of this every tribe entered into an indissoluble engagement to see justice done him for the injury he had received. This is what the interpreters of scripture seem not to have known, and which it is necessary to explain.

The ancients had several ways of uniting themselves together by strict ties, which lasted for a stipulated time: amongst these may be noticed the sacrifice of Abraham, the circumstances of which are mentioned Gen. xv. 9, &c. Another method was, to take a bullock offered or devoted in sacrifice; cut it in pieces, and distribute it. All who had a piece of this devoted bullock were thenceforward connected, and were to concur in carrying on the affair which had given occasion for the sacrifice. But as this devoting and dividing

was variously practised, it also produced different engagements. If he who was at the expense of the sacrifice were a public person, or in high office, he sent of his own accord a piece of the victim to all who were subject to him; and by this act obliged them to enter into his views. If the sacrifice were offered by a private person, those only who voluntarily took a piece of the sacrifice entered into a strict engagement to espouse his interest. Connections of this kind derived their force from the deities, in honour of which the sacrifice was offered: from the true God, when made by the Jews; from idols, when made by the Gentiles. The Jews were content to invoke and take the Lord to witness: whereas the pagans never failed to place upon an altar of green turf the deities which presided over their covenant. These deities were called common, because they were the common deities of all who were thus united, and received in common the honours which they thought proper to pay them.

A direct proof of these facts is recorded in 1 Sam. xi. 7. *And Saul took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.* Another proof is drawn from the customs observed by the Scythians and Molossians. *Lucian* thus speaks of what passed between these people upon urgent occasions. "When any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it into pieces, which he caused to be dressed and publicly exposed; then he spread out the skin of the victim, and sat upon it, with his hands tied behind him. All who chose to take part in the injury which had been done took up a piece of the ox, and swore



to supply and maintain for him, one, five horses, another ten, others still more; some infantry, each according to his strength and ability. They who had only their person engaged to march themselves. Now an army composed of such soldiers, far from retreating or disbanding, was invincible, as it was engaged by oath."

These circumstances, compared with the account given of the Levite's conduct and the subsequent behaviour of the tribes, clearly point out, that the method used by the Levite to obtain redress was consistent with the established usages of the times, and effected the retribution he desired to see accomplished.

No. 795.—xx. 10. *And we will take ten men of a hundred throughout all the tribes of Israel.*] This appointment was not so much designed to collect food as to dress it, and to serve it up. In the present Barbary camps which march about their territories every year, twenty men are appointed to each tent; two of them officers of different ranks, sixteen common soldiers, one a cook, and another a steward who looks after the provisions. (*Pitts's Trav.* p. 28.) Among the Greeks, according to *Homer*, (*Il.* ii. 126.) they seem to have divided their troops into companies of ten each, one of whom waited on the rest when they took their repast, under the name of the *οινοχοῦς*, which is usually translated *cup-bearer*. But perhaps the person that was so characterized not only gave them their wine when they took their repasts, but had the care of their provisions, set out their tables, and had the principal share in cooking their food. HARMER, vol. iv. p. 234.

## No. 796.—RUTH ii. 4.

*And behold, Boaz came from Bethlehem, and said unto the reapers, the Lord be with you; and they answered him, the Lord bless thee.*

SUCH, says Bp. *Patrick*, was the piety of ancient times, that they used to pray that God would prosper the honest labours of those they saw employed: and they made a return of the same prayers for those who thus expressed their good will. This was also practised by the heathen, especially in harvest time, which they would not begin by putting the sickle into the corn, till Ceres had been invoked. Thus *Virgil*:

—————Neque ante

Falcem maturis quisquam supponat aristas,  
Quam Cereri, tortâ redimitus tempora quercû,  
Det motus incompósitos, et carmina dicat.

*Georg.* lib. i. 347.

Thus in the spring, and thus in summer's heat,  
Before the sickles touch the rip'ning wheat,  
On Ceres call: and let the lab'ring hind  
With oaken wreaths his hollow temples bind;  
On Ceres let him call, and Ceres praise  
With uncouth dances, and with country lays.

DRYDEN.

No. 797.—ii. 14. *Dip thy morsel in the vinegar.*] We are not to understand this of simple vinegar, but vinegar mingled with a small portion of oil; the Algerines indulge their miserable captives with a small portion of oil, to the vinegar they allow them with their bread. *Pitts (Account, p. 6.)* says, that when he was in slavery his allowance was about five or six spoonfuls of

vinegar, half a spoonful of oil, a small quantity of black biscuit, a pint of water, and a few olives.

HARMER, vol. iii. p. 160.

No. 798.—iii. 3. *Wash thyself therefore, and anoint thee.*] According to the custom of the ancient nations, washing generally preceded anointing. Many instances of it occur in *Homer*; as when Telemachus is entertained by Nestor, and when Telemachus and Pisistratus are invited to the court of Menelaus. The custom was so ancient and general, that the Greeks had one word to express this anointing with oil after washing with water, which they called *χυτα* and *χυτλωσαι*. See more in PEARSON *on Creed*, p. 99. ed. 8.

No. 799.—iii. 9. *Spread therefore thy skirt over thy handmaid.*] This phrase imports taking a person under protection and tuition; and here not a common, but a matrimonial one. The Chaldee therefore plainly renders it, let thy name be called upon thy handmaid, by taking me for thy wife. From hence, when two persons are married among the Jews, the man throws the skirt of his talith over his wife, and covers her head with it. BUXTORF, *Synagoga Judaica*, cap. 39.

No. 800.—iv. 7. *Now this was the manner in former times in Israel concerning redeeming, and concerning changing, to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel.*] It is not easy to give an account of the origin of this custom; but the reason of it is plain, it being a natural signification that he resigned his interest in the land, by giving him his shoe wherewith he used to walk in it, that he might enter into and take possession of it himself. The Targum instead of *shoe* hath *right-hand glove*; it being then the custom perhaps,

to give that in room of the shoe: in later times the Jews delivered a handkerchief for the same purpose. So R. Solomon Jarchi says, we acquire, or buy now, by a handkerchief or veil, instead of a shoe.

The giving of a glove was in the middle ages a ceremony of investiture in bestowing lands and dignities. In A. D. 1002, two bishops were put in possession of their sees, each by receiving a glove. So in England, in the reign of Edward the Second, the deprivation of gloves was a ceremony of degradation.

With regard to the *shoe* as the token of investiture, *Castell* (*Lex. Polyg.* col. 2342) mentions that the emperor of the Abyssinians used the casting of a shoe as a sign of dominion. See Psalm lx. 8. To these instances the following may properly be added. "Childebert the Second was fifteen years old, when Gontram his uncle declared that he was of age, and capable of governing by himself. I have put, says he, this javelin into thy hands as a token that I have given thee all my kingdom. And then turning towards the assembly he added, you see that my son Childebert is become a man; obey him. *Montesquieu, Spirit of Laws*, vol. i. p. 361.

No. 801.—iv. 11. *The Lord make the woman that is come into thy house like Rachel and like Leah* ] Such a solemn benediction of those who were going to be married was very ancient, Gen. xxiv. 60. The Jews continue it to this day. They say that it was always pronounced in the presence of ten persons at the least, the eldest of whom gave the benediction, which was a ratification of what had been agreed upon. See *SELDEN Uxor. Hebr.* lib. ii. cap. 12.

No. 802.—1 SAMUEL ii. 19.

*Moreover his mother made him a little coat, and brought it to him from year to year.*

THE women made wearing-apparel, and their common employment was weaving stuffs, as making cloth and tapestry is now. We see in *Homer* the instances of Penelope, Calypso, and Circe. There are examples of it in *Theocritus*, (*Idyll.* 15.) *Terence* (*Heaut.* act ii. sc. 2.) and many other authors. But what appears most wonderful is, that this custom was retained at Rome among the greatest ladies in a very corrupt age, since Augustus commonly wore clothes made by his wife, sister, and daughter. (*Suet. Aug.* 73. See also *Prov.* xxxi. 13. 19.) FLEURY'S *Hist. of Israelites*, p. 72.

No. 803.—v. 4. *The head of Dagon and both the palms of his hands were cut off upon the threshold.*] The destruction of Dagon before the ark of the Lord clearly discovered the vanity of idols, and the irresistible power of God. The circumstances attending his demolition are remarkable; and in them it is possible may be traced a conformity with the manner in which different nations treated the idol deities of each other. Dagon was not merely thrown down, but was also broke in pieces, and some of these fragments were found on the threshold. There is a circumstance related in *Maurice's Modern History of Hindostan* (vol. i. part. 2. p. 296.) which seems in some points similar to what is recorded of Dagon. Speaking of the destruction of the idol in the temple at Sumnaut, he says, that "fragments of the demolished idol were distributed to the several mosques of Mecca,

Medina, and Gazna, to *be thrown at the threshold* of their gates, and trampled upon by devout and zealous mussulmans." In both instances the situation of the fragments at the *threshold* seems to intimate the complete triumph of those who had overcome the idols, and might possibly be a customary expression of indignity and contempt.

*Tibullus* informs us, that to beat the head against the sacred threshold was with many an expiatory ceremony. It probably originated with the Egyptians in the worship of Isis.

Non ego, si merui, dubitem procumbere templis,  
Et dare sacratis oscula liminibus.

B. i. el. 5.

For crimes like these I'd, abject, crawl the ground,  
Kiss her dread threshold, and my forehead wound.

GRAINGER.

No. 804.—vi. 4. *Then said they, what shall be the trespass-offering which we shall return to him? and they answered, five golden emerods, and five golden mice, according to the number of the lords of the Philistines.]* The ancient heathens used to consecrate to their gods such monuments of their deliverances, as represented the evils from which they were rescued. They dedicated to Isis and Neptune a table, containing the express image of the shipwreck which they had escaped. Slaves and captives, when they had regained their liberty, offered their chains. The Philistines hoping shortly to be delivered from the emerods and mice wherewith they were afflicted, sent the images of them to that god from whom they expected deliverance. This is still practised among the Indians. *Tavernier (Travels, p. 92.)* relates, that when any pilgrim goes to a pagod for the cure of any disease, he brings the figure of the

member affected, made either of gold, silver, or copper, according to his quality ; this he offers to his god, and then falls a singing, as all others do after they have offered. Mr. *Selden* also has observed, that mice were used amongst the ancient heathen for lustration and cleansing. *De Diis Syris, Syntag.* i. cap. 6.

No. 805.—vii. 5. *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.*] Apprehensive of the chances of war, it was usual anciently to perform very solemn devotions before they went out to battle: and it seems that there were places particularly appropriated for this purpose. (See 1 Maccab. iii. 46.) It appears that Samuel convened the people at Mizpeh, in order to prepare them by solemn devotion for war with the Philistines. The following account from *Pococke (Travels, p. 36.)* may possibly serve to explain this custom. “Near Cairo, beyond the mosque of Sheik Duise, and in the neighbourhood of a burial-place of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three feet square, on which the sheik mounts to pray on any extraordinary occasion, when all the people go out at the beginning of a war, and, here in Egypt, when the Nile does not rise as they expect it should: and such a place they have without all the towns throughout Turkey.”

HARMER, vol. ii. p. 265.

No. 806.—ix. 3. *And Kish said to Saul his son, take now one of the servants with thee, and arise, go seek the asses.*] The following extract, compared with the circumstances recorded in this chapter respecting the business upon which Saul was sent, will greatly illustrate them. “Each proprietor has his own mark, which is burnt into the thighs of horses, oxen, and dromedaries,

and painted with colours on the wool of sheep. The latter are kept near the owner's habitation; but the other species unite in herds, and are towards the spring driven to the plains, where they are left at large till the winter. At the approach of this season they seek, and drive them to their sheds. What is most singular in this search is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his search, nor troubles himself about it. He puts up in a bag six pounds of the flour of roasted millet, which is sufficient to last him thirty days. This provision made he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep, wakes, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different noguais he meets, who have the same pursuits; and, in his turn, receives such indications as help to put an end to his journey." *BARON DU TOTT*, vol. i. part 3. p. 4.

No. 807.—ix. 7. *There is not a present to bring to the man of God.*] Presents of some kind or other are the regular introducers of one party to another in the East. *Pococke* tells us of a present of fifty radishes. *Bruce* relates, that in order to obtain a favour from him, he received a very inconsiderable present. "I mention this trifling circumstance," he says "to shew how essential to humane and civil intercourse presents are considered to be in the East: whether it be dates, or whether it be diamonds, they are so much a part of their manners, that without them an inferior will never be at peace in his own mind, or think that he has hold of his



superior for his protection. But superiors give no presents to their inferiors." *Travels*, vol. i. p. 68.

No. 808.—ix. 24: *And the cook took up the shoulder and that which was upon it, and set it before Saul.*] The shoulder of a lamb is thought in the East a great delicacy. Abdolmelek the caliph, (*Ockley's Hist. of the Saracens*, vol. ii. p. 277.) upon his entering into Cufah, made a splendid entertainment. "When he was sat down, Amrou the son of Hareth, an ancient Mechzumian, came in: he called him to him, and placing him by him upon his sofa, asked him what meat he liked best of all that ever he had eaten. The old Mechzumian answered, an ass's neck well seasoned and well roasted. You do nothing, says Abdolmelek: what say you to a leg or a shoulder of a sucking lamb, well roasted and covered over with butter and milk?" This sufficiently explains the reason why Samuel ordered it for the future king of Israel, as well as what that was which was upon it, the butter and milk. *HARMLER*, vol. i. p. 319.

No. 809.—ix. 26. *And they rose early, and it came to pass about the spring of the day, that Samuel called Saul to (on) the top of the house, saying, up, that I may send thee away.*] Sleeping on the top of the house has ever been customary with the eastern people. "It has ever been a custom with them, equally connected with health and pleasure, to pass the night in summer upon the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms upon every interruption of rest,

when silence and solitude strongly dispose the mind to contemplation." Wood's *Balbec*, *Introduction*.

No. 810.—x. 1. *And kissed him.*] The kiss of homage was one of the ceremonies performed at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. There is probably an allusion to it in Psalm ii. 12.

No. 811.—x. 5, 6. *Thou shalt meet a company of prophets coming down from the high place, with a psaltery and a tabret.*] We are told in a book which gives an account of the sufferings of the crew of an English privateer wrecked on the African coast in 1745, and which occasionally mentions the education of their children, and their getting the Koran by heart, that "when they have gone through, their relations borrow a fine horse and furniture, and carry them about the town in procession with the book in their hands, the rest of their companions following, and all sorts of music of the country going before." *Shaw* mentions the same custom. (*Trav.* p. 195.) This seems to be a lively comment on these words, which describe a procession of prophets or scholars.

HARMER, vol. ii. p. 106.

No. 812.—x. 24. *All the people shouted and said, God save the king.*] The acclamations of the people attended the ceremony of the inauguration of the Jewish kings. This fully appears in the case of Saul, and also of Solomon: for when Zadok anointed him king, *they blew the trumpet and said, God save king Solomon*, 1 Kings i. 39.

No. 813.—x. 27. *And brought him no presents.*] When *D'Arvieux* was attending an Arab emir, a vessel happened to be wrecked on the coast. The emir per-

ceived it from the top of the mountains, and immediately repaired to the shore to profit by the misfortune. Staying some time, it grew so late that he determined to spend the night there under his tents, and ordered supper to be got ready. He says that nothing was more easy, for every body at Tartoura vied with each other as to the presents they brought, of meat, fowl, game, fruit, coffee, &c. Were they not presents of this kind, that the children of Belial neglected to bring?

HARMER, vol. ii. p. 15.

No. 814.—xiii. 19, 20. *Now there was no smith found throughout all the land of Israel, for the Philistines said, lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines to sharpen every man his share.*] The policy of the Philistines has been imitated in modern times. “Mulei Ismael went farther towards a total reduction of these parts of Africa than his predecessors had done. Indeed the vigorous Mulei Rashid, his brother and predecessor, laid the foundation of that absoluteness; but was cut off in the height of his vigour, his horse running away with him in so violent a manner, that he dashed out his brains against a tree. But this sherif brought multitudes of sturdy Arabs and Africans, who used to be courted by the kings of Morocco, Fez, &c. to such a pass, that it was as much as all their lives were worth to have any weapon in a whole dower (moveable village, or small community), more than one knife, and that without a point, wherewith to cut the throat of any sheep or other creature, when in danger of dying, lest it should *jij*, as they call it, i. e. die with the blood in it, and become unlawful for food.” MORGAN’S *Hist. of Algiers*, p. 196.

No. 815.—xiv. 14. *And that first slaughter which*

*Jonathan and his armour-bearer made was (of) about twenty men, within as it were a half acre of land, which a yoke of oxen might plough.*] This manner of measuring a space of ground by a comparison from ploughing seems to have been customary in these times, from what is here said of Jonathan. A similar instance also occurs in *Homer*. For, speaking of contending chiefs, he says,

So distant they, and such the space between,  
As when two teams of mules divide the green.

*Il. iii. 109. POPE.*

For the explanation of the comparison, it may be proper to add Dacier's description of the manner of ploughing. "The Grecians did not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of that space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two ploughs of oxen, than for two of mules; because oxen are slower, and toil more in a field that has not yet been turned up; whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing."

A carucate, or plough land in Domesday Book, from caruca, is as much land as will maintain a plough, or as much as one plough will work.

No. 816.—xiv. 15. *So it was a great trembling.*] In the Hebrew it is, *a trembling of God*, that is, which God sent upon them. This was called by the heathens a *panic fear*: and, as it was thought to come from the gods, made the stoutest men quake. So *Pindar* excellently expresses it:

—————'Εν γὰρ

Δαιμονίοιςι φοβοῖς

Φευγονταὶ καὶ Παιδες Θεων.

Nemea, ix. 63,

*When men are struck with divine terrors, even the children of the gods betake themselves to flight.*

No. 817.—xv. 12. *Saul came to Carmel, and behold, he set him up a place.*] In this place the LXX. read *χεῖρα* a hand, probably because the trophy or monument of victory was made in the shape of a large hand, (the emblem of power,) erected on a pillar. These memorial-pillars were much in use anciently: and the figure of a hand was by its emblematical meaning well adapted to preserve the remembrance of a victory. Niebuhr (*Voyage en Arabie*, tom. ii. p. 211. *French edit.*) speaking of Ali's mosque at Mesched-Ali says, that "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a hand stretched out, to represent that of Ali." Another writer informs us that at the Alhambra, or red palace of the Moorish kings, in Grenada, "on the key-stone of the outward arch (of the present principal entrance) is sculptured the figure of an arm, the symbol of strength and dominion." *Annual Register for 1779, Antiquities*, p. 124.

No. 818.—xvi. 1. *Fill thy horn with oil.*] It is the custom of Iberia, Colchis, and the adjacent country, where the arts are little practised, to keep liquors in horns, and to drink out of them. Probably the eastern horns had chains affixed to them, so that they might occasionally be hung up. If this were the case, it may account for the prophet's supposing that drinking vessels were hung up. Isaiah xxii. 24. HARMER, vol. i. p. 382.

No. 819.—xvi. 17. *And Saul said unto his servants, provide me now a man that can play well, and bring him to me.]* This command of Saul might originate in a desire to obtain such a person as might by his skill in playing equally contribute to his gratification and state. It seems to have formed a part of royal eastern magnificence to have had men of this description about the court. “Professed story tellers,” it may also be observed, “are of early date in the East. Even at this day men of rank have generally one or more, male or female, amongst their attendants, who amuse them and their women, when melancholy, vexed, or indisposed; and they are generally employed to lull them to sleep. Many of their tales are highly amusing, especially those of Persian origin, or such as have been written on their model. They were thought so dangerous by Mohammed, that he expressly prohibited them in the Koran.” RICHARDSON’S *Dissert. on the Manners of the East*, p. 69.

No. 820.—xvi. 23. *And it came to pass when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.]* The power of music upon the affections is very great. Its effect upon Saul was no more than it has produced in many other instances. Timotheus the musician could excite Alexander the Great to arms with the Phrygian sound, and allay his fury with another tone, and excite him to merriment. So Eric king of Denmark by a certain musician could be driven to such a fury, as to kill some of his best and most trusty servants. (*Ath. Kiroh. Phonurg.* l. ii. s. 1. *Is. Vossius de Poëmatum cantû et rythmi viribus.*)

No. 821.—xvii. 43. *He cursed David by his gods.]*

It is highly probable that this was a general practice with idolaters, who, supposing themselves secure of the favour and protection of their deities, concluded that their enemies must necessarily be the objects of their displeasure and vengeance. Hence, anticipating the certainty of divine wrath upon them, they cursed and devoted them to destruction. So did the Philistine act towards David. And so the Romans used to do, saying, *Dii deæque te perdant.*

No. 822.—xvii. 44. *And the Philistine said to David, come to me, and I will give thy flesh to the fowls of the air and to the beasts of the field.*] This mode of speaking and challenging was very common with the Orientals. *Homer* gives the same haughty air to his heroes; and it was doubtless a copy of the manners and hyperbolical speeches of the times. Thus he makes one say to another:

Bold as thou art, too prodigal of breath,  
Approach, and enter the dark gates of death.

*Il. ii. 107.*

No. 823.—xvii. 45. *I come to thee in the name of the Lord of hosts.*] The decision of national controversies by the duels of the chiefs was frequent in ancient times. That between the *Horatii* and *Curiatii* is well known: and even before that, *Romulus*, and *Aruns* king of the *Ceninenses*, ended their national quarrel by the like method; *Romulus* killing his adversary, taking his capital, and dedicating the spoils to *Jupiter Feretrius*. (*Val. Max. l. viii. c. 2. § 3.*)

CHANDLER'S *Life of David*, vol. i. p. 70. note.

No. 824.—xvii. 49. *And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead.*] The dexterity with which

the sling may be used as an offensive weapon is surprising. It evidently appears in the conflict between David and Goliath, and may be confirmed by the following citation. "The arms which the Achæans chiefly used were slings. They were trained to the art from their infancy, by slinging from a great distance at a circular mark of a moderate circumference. By long practice they took so nice an aim, that they were sure to hit their enemies not only on the head, but on any part of the face they chose. Their slings were of a different kind from the Balearians, whom they far surpassed in dexterity." *Polyb.* p. 125.

No. 825.—xvii. 51. *Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him and cut off his head therewith.*] Niebuhr presents us with a very similar scene in his *Descript. de l'Arabie*, p. 263. where the son of an Arab chief kills his father's enemy and rival, and, according to the custom of the Arabs, cuts off his head, and carries it in triumph to his father. In a note he adds, "cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom." *Xenophon* remarks that it was practised by the Chalybes, (*Retreat of the ten thousand*, lib. iv.) *Herodotus* attributes it to the Scythians, lib. iv. cap. 60.

No. 826.—xviii. 3. *Then Jonathan and David made a covenant.*] Various ceremonies have been used on these occasions. When treaties were made, either of a private or public nature, such usages were observed as were of established authority, or significantly important. The Scythians had a peculiar method of forming their treaties. *Herodotus* (l. iv. c. 70.) relates that they first poured wine into a large earthen vessel, and then the contracting parties, cutting their arms with a knife, let



some of their blood run into the wine, and stained likewise their armour therewith. After which they themselves, and all that were present, drank of that liquor, making the strongest imprecations against the person that should violate the treaty.

No. 827.—xviii. 4. *And Jonathan stripped himself of the robe that was upon him, and gave it to David.*] We read in *Tavernier* (p. 43.) of a nazar, whose virtue and behaviour so pleased a king of Persia, after being put to the test, that he caused himself to be disapparelled, and gave his habit to the nazar, which is the greatest honour that a king of Persia can bestow on a subject. See also Rom. xiii. 14, Ephes. iv. 24. Col. iii. 10.

No. 828.—xviii. 4. *And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.*] It was anciently a custom to make such military presents as these to brave adventurers. Besides the present instance of the kind, two others may be quoted: the first is from *Homer*:

Next him Ulysses took a shining sword,  
A bow and quiver, with bright arrows stor'd;  
A well prov'd casque, with leather braces bound,  
(Thy gift, Meriones) his temples crown'd.

II. x. 307. POPE.

The other is from *Virgil*, in the story of Nisus and Euryalus.

Euryalus phaleras Rhamnetis, et aurea bullis, &c.

Æn. ix. 359.

Nor did his eyes less longingly behold  
The girdle belt, with nails of burnish'd gold;

This present Cædicus the rich bestow'd  
 On Romulus, when friendship first they vow'd,  
 And absent, join'd in hospitable ties;  
 He dying, to his heir bequeath'd the prize;  
 Till by the conqu'ring Ardean troops oppress'd,  
 He fell, and they the glorious gift possess'd.

DRYDEN.

No. 829.—xviii. 4. *And to his girdle.]* To ratify the covenant which Jonathan made with David, amongst other things, he gave him his girdle. This was a token of the greatest confidence and affection. In some cases it was considered as an act of adoption. Agreeably to this *Pitts* informs us, (*Travels*, p. 217.) “I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him. But before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, in which was much gold, and also my letter of freedom, (which he intended to give me when at Mecca,) he took it off, and bid me put it on about me, and took my girdle, and put it on himself.”

No. 830.—xviii. 6. *The women came out of all the cities of Israel, singing and dancing, to meet king Saul.]* It was customary for women to celebrate the praises of God in public on remarkable occasions. See *Exod.* xv. 20, 21.

No. 831.—xviii. 6. *And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul.]* The dancing and playing on instruments of music before

persons of distinction, when they pass near the dwelling-places of such as are engaged in country business, still continues in the East. This was practised by some persons in compliment to the *Baron Du Tott*. He says (*Memoirs*, part iv, p. 131.) “ I took care to cover my escort with my small troop of Europeans; and we continued to march on in this order, which had no very hostile appearance, when we perceived a motion in the enemy’s camp, from which several of the Turcomen advanced to meet us: and I soon had the musicians of the different hordes playing and dancing before me, all the time we were passing by the side of their camp.”

HARMER, vol. iii. p. 292.

No. 832.—xviii. 25. *And Saul said, thus shall ye say to David, the king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on his enemies.*] This custom has prevailed in later times in some countries, to give their daughters in marriage to the most valiant men, or those who should bring them so many heads of their enemies. *Alex. ab Alexandro* (lib. i. cap. 24.) reports of a people in Carmania, that if any were desirous to marry, it was necessary that he should first bring the king the head of an enemy. The Roman custom on this point differed from the Hebrew, the former requiring the wife to bring a portion to the husband, that he might be able to bear the charges of matrimony more equally. PATRICK, *in loc.*

No. 833.—xix. 13. *And Michal took an image, and laid it in the bed, and put a pillow of goats’ hair for its bolster.*] A kind of net of goats’ hair placed before the teraphim is what is here meant. Such a net Dr. Shaw (*Travels*, p. 221, 2d edit.) says is “ a close curtain of gauze or fine linen, used all over the East by people of better fashion, to keep out the flies.” That

they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed, she pulled down the *mosquito net wherein he did lie in his drunkenness from the pillars*. *Judith* xiii. 9, 15. So *Horace*, speaking of the Roman soldiers serving under *Cleopatra* queen of Egypt, says,

*Interque signa (turpe ! ) militaria*  
*Sol aspicit CONOPYUM.*

•  
*Epod.* ix. 15.

Amidst the Roman eagles Sol survey'd  
(O shame !) th' Egyptian canopy display'd. FRANCIS.

No. 834.—xx. 30. *Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman ! ]* An instance of the prevalence of the same principle in Africa, which induced Saul thus to express himself to Jonathan, occurs in the travels of *Mungo Park*. “ Maternal affection is every where conspicuous among the Africans, and creates a correspondent return of tenderness in the child. Strike me, said my attendant, but do not curse my mother. The same sentiment I found universally to prevail, and observed in all parts of Africa, that the greatest affront which could be offered to a negro was to reflect on her who gave him birth.” *Travels*, p. 264.

No. 835.—xx. 41. *And fell on his face to the ground.]* Such prostrations as these were very common in the East. *Stewart*, in his Journey to Mequingz, says, “ We marched towards the emperor with our music playing, till we came within about eighty yards of him ; when the old monarch alighting from his horse, prostrated himself on the ground to pray, and continued some minutes with his face so close to the earth, that when we came up to him, the dust remained upon his nose.” See *Newbery's Collection*, vol. xvii. p. 139.

No. 836.—xxi. 13. *And he changed his behaviour before them, and feigned himself mad in their hands.]* David is not the only instance of this kind. Among the Easterns, Baihasus the Arabian, surnamed Naama, had several of his brethren killed, whose death he wanted to revenge. In order to it he feigned himself mad, till at length he found an opportunity of executing his intended revenge, by killing all who had a share in the murder of his brethren. (*Anthol. Vet. Hamasa*, p. 535. edit. Schulten.) Amongst the Greeks, Ulysses is said to have counterfeited madness, to prevent his going to the Trojan war. Solon also, the great Athenian law-giver, practised the same deceit, and by appearing in the dress and with the air of a madman, and singing a song to the Athenians, carried his point, and got the law repealed that prohibited, under the penalty of death, any application to the people for the recovery of Salamis. *Plut. Vit. Solon.* p. 82.

CHANDLER'S *Life of David*, vol. i. p. 102, note.

No. 837.—xxii. 2. *And every one that was in debt.]* It appears to have been usual in ancient times for such persons as are described in this verse to devote themselves to the perpetual service of some great man. The Gauls in particular are remarked for this practice. *Plerique, cum aut ære alieno, aut magnitudine tributorum, aut injuriâ potentiorum premantur, sese in servitutem dicant nobilibus, &c. Cæsar de Bello Gall. lib. vi. cap. 13.*

No. 838.—xxii. 6. *Having his spear in his hand.]* By his spear is to be understood his sceptre, according to the mode of expression prevalent in these times. So *Justin*, (lib. xliii. cap. 3.) speaking of the first times of the Romans, says, *Per quæ adhuc tempora reges hastas pro diademate habebant, quas Græci sceptrâ dixere, &c.*

“ In those days kings hitherto had spears as signs of royal authority, which the Greeks called sceptres : for in the beginning of things, the ancients worshipped spears for immortal gods ; in memory of which religion, spears are still added to the images of the gods.” Thus the kings of Argos, according to *Pausanias*, called their sceptres spears.

No. 839.—xxv. 11. *Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give unto men whom I know not whence they are?*] ‘ Water is considered as an important part of the provision made for a repast, and is sent as such to shearers and reapers in particular. The words of Nabal in reply to David’s messengers are not in the least surprising. The following passage from Mr. *Drummond’s Travels*, p. 216, affords proof of their propriety. “ The men and women were then employed in *reaping*, and this operation they perform by cutting off the ears, and pulling up the stubble ; which method has been always followed in the East : other females were busy in *carrying water* to the reapers, so that none but infants were unemployed.”

HARMER, vol. i. p. 372.

No. 840.—xxvi. 5. *And Saul lay in the trench, and the people pitched round about him.*] An Arab camp is always round when the disposition of the ground will admit it, the prince being in the middle, and the Arabs about him at a respectful distance. Their lances were fixed near them in the ground all the day, ready for action. (*D’Arvieux, Voy. dans la Pal.* p. 173.) Such was probably the situation of Saul.

HARMER, vol. ii. p. 245.

No. 841.—xxvi. 7. *And behold, Saul lay sleeping in*

*the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him.]*

A description very similar to this is given by *Homer* of *Diomed* sleeping in his arms, with his soldiers about him, and the spears sticking upright in the earth.

Without his tent bold *Diomed* they found,  
All sheath'd in arms, his brave companions round;  
Each sunk in sleep, extended on the field,  
His head reclining on his bossy shield:  
A wood of spears stood by, that, fix'd upright,  
Shot from their flashing points a quiv'ring light.

*Il. iii. 89. POPE.*

The circumstance of the spears being fixed in the ground might be in conformity to the usual practice of warriors.

No. 842.—xxvii. 9. *And David smote the land, and left neither man nor woman alive.]* *Camillus*, after the burning of *Rome* by *Brennus* the Gaul, beat his army in two battles, and made such a thorough slaughter of them, as that there was not a messenger left to carry the news of their destruction. (*Liv. l. v. c. 49.*) In like manner *Mummius* the Roman general, when the *Lusitanians* had invaded some of the allies of *Rome*, killed fifteen thousand of those ravagers, and, just as *David* did, killed all those who were carrying away the booty, so that he did not suffer a single messenger to escape the carnage. (*Appian. al. de Bell. Hispan. p. 485.*) In like manner *Gelo* gave orders to take none of the *Carthaginians* alive; and they were so entirely cut off, that not so much as a messenger was left alive to escape to *Carthage*. (*Diodor. Sic. l. xi. § 33.*)

CHANDLER'S *Life of David*, vol. i. p. 220. note.

No. 843.—xxviii. 7. *A woman that hath a familiar*

*spirit.*] These pretenders to call up the spirits of the dead were not unfrequent amongst the heathens. We have an instance mentioned by *Herodotus* (l. v. c. 29.) of *Melissa* the wife of *Periander*, who was thus raised up, and who discovered the deposit, that *Periander* was solicitous to know where it had been concealed.

*Medea* in *Ovid* boasts,

Quorum ope, quum volui, jubeoque tremiscere montes,  
Et mugire solum, manesque exire sepulchris.

*Metam.* l. vii. 199. 205.

See also *Homer*, *Odyss.* xi. *Virgil*, *Æn.* vi. and *Tibullus*, l. i. cl. 2.

No. 844.—xxx. 10. *And they put his armour in the house of Ashtaroht.*] The custom of dedicating to the gods the spoils of a conquered enemy, and placing them in their temples as trophies of victory, is very ancient. *Tryphiodorus* intimates this, when he says, that some of the Trojans were for consecrating the horse.

Eager they urge within some hallow'd shrine,  
To fix it sacred to the pow'rs divine ;  
That future Greeks, while they the steed survey'd,  
Might curse the battle, where their fathers bled.

MERRICK.

*Homer* represents Hector promising that, if he should conquer Ajax in single combat, he would dedicate his spoils to Apollo.

And if Apollo, in whose aid I trust,  
Shall stretch your daring champion in the dust,  
If mine the glory to despoil the foe,  
On Phœbus' temple I'll his arms bestow.

POPE.

Other instances occur in *Virgil*, *Æn.* vii. 183. *Persius*, *Satyr* vi. 45. See also 1 Sam. xxi. 9.



Those who had escaped shipwreck, or any dangerous fit of sickness, usually hung up in the temple of Isis tablets, on which was described the manner of their deliverance or cure.

Nunc, dea, nunc succurre mihi ; nam posse mederi  
Picta docet templis multa tabella tuis.

*Tibullus, l. i. el. 3.*

That you can ev'ry mortal ill remove,  
The num'rous tablets in your temple prove.

See also *Horace, b. i. Od. v. 13.*

## No. 845.—2 SAMUEL i. 12.

*And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son.*

HISTORY has recorded similar instances of conduct in persons remarkable for their military greatness. When the mangled body of Darius was brought to Alexander, and he had taken a view of it, his historians remark that he openly expressed his sorrow for his misfortunes, and shed tears over a prince, that died in a manner so unworthy his former rank and dignity. (*Plutarch, Vit. Alex.* p. 690.) In like manner when Cæsar saw the head of his son-in-law Pompey, after it had been separated from his body, forgetting that he had been his enemy, he put on the countenance of a father-in-law, and paid the tribute of tears due to Pompey and his own daughter. (*Valer. Max.* l. v. c. 10.) Augustus also when he heard of the death of Antony, retreated into the innermost part of his tent, and wept over the man that had been his relation, fellow-consul, and companion in many public affairs. (*Liv. Hist.* l. 25. c. 24. § 15.) See other cases cited in CHANDLER'S *History of David*, vol. i. p. 278, note.

No. 846.—i. 16. *Thy blood be upon thy head.*] The malediction expressed in these words occurs in the same sense in other passages of scripture, particularly Josh. ii. 19. and 1 Kings ii. 37. It appears to have been customary so to speak both with the Jews and Greeks, as repeated instances of it are found in the best writers of the last mentioned people. *Homer* has this expression :

—Ο ση κεφαλη αναμαξεις,

*which you shall wipe upon your own head*, or, as Fustathius explains it, a crime which you shall make to cleave to your own head. A similar expression occurs in *Sophocles* :

—καπὶ λήροισιν καρα  
Κηλιδας εξεμαξεν.

From whence it appears, that the blood which was found upon the sword was wiped upon the head of the slain; an intimation that his own blood was fallen upon the head of the deceased, and that the living were free from it. It was usual with the Romans to wash their hands in token of innocence and purity from blood. Thus the Roman governor washed his hands, and said respecting Christ, *I am innocent of the blood of this just person*. Matt. xxvii. 24.

No. 847.—i. 17. *And David lamented with this lamentation over Saul and over Jonathan his son.*] Threnetic strains on the untimely decease of royal and eminent personages were of high antiquity amongst the Asiatics. Instances of this kind frequently occur in the sacred writings. See 1 Kings xiii. 30. Jer. ix. 17. Amos v. 1, 2, 16. They are also to be met with in profane authors: as in EURIPIDES; *Iphigenia in Taur* ver. 177. *Orestes*, ver. 1402.

No. 848.—iii. 31. *The bier.*] The word here translated the *bier* is in the original the *bed*: on these persons of quality used to be carried forth to their graves, as common people were upon a bier. Kings were sometimes carried out upon beds very richly adorned: as *Josephus* tells us that Herod was; he says the bed was all gilded, set with precious stones, and that it had a purple cover curiously wrought.

PATRICK, *in loc.*

No. 849.—iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*] The feet as well as the hands of criminals were usually secured, when they were brought out to be punished. Thus when *Irwin* was in Upper Egypt, where he was ill used by some Arabs, one of whom was afterwards punished for it, he tells us (*Trav.* p. 271, *note*.) “ the prisoner is placed upright on the ground, with his hands and feet bound together, while the executioner stands before him, and with a short stick strikes him with a smart motion on the outside of his knees. The pain which arises from these strokes is exquisitely severe, and which no constitution can support for any continuance.”

HARMLER, vol. iv. p. 205.

No. 850.—iii. 35. *And when all the people came to cause David to eat meat, while it was yet day—*] This was the usual practice of the Hebrews, whose friends commonly visited them after the funeral was over, to comfort the surviving relations, and send in provisions to make a feast. It was supposed that they were so sorrowful as not to be able to think of their necessary food. Jer. xvi. 5, 7, 8. Ezek. xxiv. 17. See also *Oriental Customs*, No. 283. PATRICK, *in loc*.

No. 851.—v. 6—8. *Wherefore they said, the blind and the lame shall not come into the house.*] Mr. Gregory (*Works*, p. 29.) observes, that it was customary in almost every nation, at the founding of a city, to lay up an image magically consecrated, (or talisman), in some retired part of it, on which the security of the place was to depend. The knowledge of this practice he supposes will clearly illustrate the passage now referred to.

Several Jewish writers agree that the blind and lame were images, and that these epithets were bestowed on

them in derision. Psalm cxv. 5, 7. They were of brass, and are said to have had inscriptions upon them. They were set up in a recess of the fort. Though in scorn called the blind and the lame, yet they were so surely entrusted with the keeping of the place, that if they did not hold it out, the Jebusites said, they should not come into the house: that is, they would never again commit the safety of the fort to such paladia as these.

No. 852.—vi. 14. *And David danced before the Lord with all his might.*] Upon this circumstance the Jews have grounded a ridiculous custom. In the evening of the day on which they drew water out of the pool of Siloam, those who were esteemed the wise men of Israel, the elders of the Sanhedrim, the rulers of the synagogues, and the doctors of the schools, met in the court of the temple. All the temple music played, and the old men danced, while the women in the balconies round the court and the men on the ground were spectators. All the sport was to see these venerable fathers of the nation skip and dance, clap their hands and sing; and they who played the fool most egregiously acquitted themselves with most honour. In this manner they spent the greater part of the night, till at length two priests sounded a retreat with trumpets. This mad festivity was repeated every evening, except on the evening before the sabbath, which fell in this festival, and on the evening before the last and great day of the feast.

JENNINGS's *Jewish Antiq.* vol. ii. p. 235.

No. 853.—viii. 2. *Casting them down to the ground.*] The opinion of the learned authors of the *Universal History*, (*Inc. Hist.* vol. ii. p. 135. note 5.) is, that David caused them to fall down flat, or prostrate on the

ground. *Le Clerc* also says, that it seems to have been the manner of the eastern kings towards those they conquered, especially those that had incurred their displeasure, to command their captives to lie down on the ground, and then to put to death such a part of them as were measured by a line. Both *Dr. Chandler* (*Life of David*, vol. ii. p. 157, note) and *Bp. Patrick* (*Comment. in loc.*) are of opinion, that there is no evidence to prove the existence of such a practice amongst the Hebrews.

No. 854.—xi. 4. *And David sent messengers, and took her.*] The kings of Israel appear to have taken their wives with very great ease. This is quite consistent with the account given in general of the manner in which eastern princes form matrimonial alliances. “The king, in his marriage, uses no other ceremony than this: he sends an azagi to the house where the lady lives, where the officer announces to her, it is the king’s pleasure that she should remove instantly to the palace. She then dresses herself in the best manner, and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her a house elsewhere in any part she chooses. Then when he makes her *iteghe*, it seems to be the nearest resemblance to marriage; for whether in the court or the camp, he orders one of the judges to pronounce in his presence, that he, the king, has chosen his handmaid, naming her, for his queen: upon which the crown is put on her head, but she is not anointed.” *BRUCE’S Travels*, vol. iii. p. 87.

No. 855.—xii. 20. *Then David arose from the earth, and washed and anointed himself, and changed his apparel.*] During the time that David continued to mourn, it may be presumed from these words, that he

was negligent of his apparel, and that it was not changed. This was also the custom of the Persians. They mourned forty days: and for a relation or a friend, it was denoted by a total negligence of dress, without any regard to the colour: during the forty days they affected not to shave, and refused to change their clothes.

*Goldsmith's Geography*, p. 220.

No. 856.—xii. 23. *But now he is dead wherefore should I fast? Can I bring him back again?*] *Maimonides* says that the Jews did not lament infants, who died before they were thirty days old; but carried them in their arms to the grave, with one woman and two men to attend them, without saying the usual prayers over them, or the consolations for mourners. But if an infant were above thirty days old when it died, they carried it out on a small bier, and stood over it in order, and said both the prayers and consolations. If it were a year old, then it was carried out upon a bed. This custom *Gierus* thinks that David followed, in making no mourning for his child when it was dead. *Bp. Patrick* however doubts whether the practice were so ancient as to have prevailed in his reign.

No. 857.—xiii. 19. *And Tamar put ashes on her head.*] This was a general practice with the people of the East, in token of the extremity of sorrow, and was common both to the Hebrews and the Greeks. *Job ii. 12. They rent every one his mantle, and sprinkled dust upon their heads towards heaven.* *Ezek. xxvii. 30. And shall cast up dust upon their heads.* *Homer* affords some instances of the same kind, as it respects the Greeks. Thus of *Laertes* he says:

Deep from his soul he sigh'd, and sorrowing spread  
A cloud of ashes on his hoary head:

*Odys. xxiv. 369. Pope.*

## And of Achilles :

His purple garments, and his golden hairs,  
Those he deforms in dust, and these he tears. *Iliad xviii.*

Let men lament and implore ever so much, or pour ever so much dust upon their heads, God will not grant what ought not to be granted.

*Maximus Tyrius, Diss. xxx. p. 366.*

No. 858.—xiv. 17. *As an angel of God so is my lord the king, to discern good and bad.*] Chardin relates a circumstance concerning some commercial transactions which he had with the king of Persia, in which he expressed himself dissatisfied with the valuation which the king had put upon a rich trinket, in answer to which the grand master replied, “ Know that the kings of Persia have a general and full knowledge of matters, as sure as it is extensive ; and that equally in the greatest and smallest things there is nothing more just and sure than what they pronounce.” The knowledge of this prince, according to this great officer of state, was like that of an angel of God.

*HARMER, vol. ii. p. 287.*

No. 859.—xiv. 26. *He weighed the hair of his head at two hundred shekels after the king's weight.*] In those days hair was accounted a great ornament, and the longer it was, the more it was esteemed. In after ages art was used to make it grow; and grow thick. They also anointed their hair with fragrant oils, of myrrh, and cinnamon; and then powdered it with dust of gold: all which made it very ponderous. *Josephus* informs us that such ostentation was in use amongst the Jews: for speaking of the guard which attended Solomon with long flowing hair about their shoulders, he says, that they scattered in their hair every day little particles of gold, which made their hair shine and sparkle by the reflection



of the rays of the sun upon it. These circumstances may in some measure account for the great weight of Absalom's hair.

PATRICK, *in loc.*

No. 860.—xv. 30. *And had his head covered.*] Covering the head was used by persons in great distress, or when they were loaded with disgrace and infamy, Esther vi. 12. 2 Sam. xix. 4. Ezek. xii. 6. Thus Darius, when he was informed by Tyriotes the eunuch that his queen was dead, and that she had suffered no violence from Alexander, covered his head; and wept a long while, and then throwing off the garment that covered him, gave the gods thanks for Alexander's moderation and justice. (*Curtius*, l. iv. c. 10. § 33.) So also, when the same prince was in the power of Bessus, who soon after murdered him, he took his leave of Artabazus with his head covered. *Id.* l. v. c. 12. § 8.

CHANDLER'S *Life of David*, vol. ii, p. 304.

No. 861.—xv. 30. *And he went barefoot.*] This was an indication of great distress: for in ancient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. When any great calamity befel them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot. In this manner prisoners taken in war were forced to walk, both for punishment and disgrace. See *Bynæus de Calceis Hebræor.* l. ii, c. 5. and *Guier de Lact.* c. 15. § 4.

No. 862.—xv. 32. *And earth upon his head.*] One method whereby submission was formerly expressed was by presenting *earth* to a conqueror. Hence we find it related of Darius, that being weary of a tedious and fatiguing pursuit, he sent a herald to the king of the Scythians, whose name was Indathyrus, with this mes-

sage in his name: "Prince of the Scythians, wherefore dost thou continually fly before me? why dost thou not stop somewhere or other, either to give me battle, if thou believe thyself able to encounter me, or, if thou think thyself too weak, to acknowledge thy master, by presenting him with earth and water?" ROLLIN, *Anc. Hist.* vol. iii. p. 31. See also *Oriental Customs*, No. 100.

No. 863.—xvii. 17. *And a wench went out and told them.*] In the East the washing of foul linen is performed by women by the sides of rivers and fountains. Dr. Chandler (*Travels in Asia Minor*, p. 21.) says, that "the women resort to the fountains by the houses, each with a large two-handled earthen jar on her back, or thrown over her shoulder, for water. They assemble at one without the village or town, if no river be near, to wash their linen, which is afterwards spread on the ground or bushes to dry." May not this circumstance, says Mr. Harmer, (vol. iv. p. 438.) serve to confirm the conjecture, that the young woman that was sent to Lu-rogel went out of the city with a bundle of linen, as if she were going to wash it? Nothing was more natural, or better calculated to elude jealousy.

No. 864.—xvii. 28. *And earthen vessels.*] Speaking of a town called Kenne, Dr. Perry (*View of the Levant*, p. 339.) tells us, that its chief manufacture is in barrels, to cool and refresh their water in, by means of which it drinks very cool and pleasant in the hottest seasons of the year. It is not then surprising that earthen vessels should be presented to David; at least if this were the use for which they were designed.

HARMER, vol. ii. p. 12.

No. 865.—xvii. 28. *Parched corn.*] Parched corn is a kind of food still retained in the East, as Hasselquist

informs us: "On the road from Acre to Seide we saw a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and eat with as good an appetite as a Turk does his pillau. In Egypt such food is much eaten by the poor, being the ears of maize or Turkish wheat, and of their durra, which is a kind of millet. When this food was first invented, art was in a simple state; yet the custom is still continued in some nations, where the inhabitants have not even at this time learned to pamper nature."

No. 866.—xvii. 28, 29. *And parched corn—for they said, the people is hungry, and weary, and thirsty in the wilderness.*] The flour of parched barley is the chief provision which the Moors of West Barbary make for travelling. It is indeed much used as a part of their diet at home. "What is most used by travellers is zumeet, tumeet, or flour of parched barley for limereece. They are all three made of parched barley-flour, which they carry in a leathern satchel. Zumeet is the flour mixed with honey, butter, and spice: tumeet is the same flour done up with organ oil: and limereece is only mixed with water, and so drank. This quenches thirst much better than water alone, satiates a hungry appetite, cools and refreshes tired and weary spirits, overcoming those ill effects which a hot sun and fatiguing journey might occasion." *Jones's Account of the Diet of the Moors of West Barbary. Miscell. Cur. vol. iii. p. 390.* Mr. *Harmer* (vol. i. p. 275) proposes this extract as an illustration of the passage now cited.

No. 867.—xviii. 11. *I would have given thee ten shekels of silver and a girdle.*] Rewards are both honorary and pecuniary, and a great distinction is with us carefully preserved. But in the East they are generally blended together. *Du Tott* did many great services to

the Turkish empire in the time of their late war with Russia; and the Turks were disposed to acknowledge them by marks of honour. "His Highness," said the first minister, speaking of the grand signor, "has ordered me to bestow on you this public mark of his esteem;" and, at the same time he made a sign to the master of the ceremonies to invest me with the pelisse, while the hasnadar (or treasurer) presented me with a purse of two hundred sequins. *Memoirs*, tom. iii. p. 127. Thus Joab would have rewarded an Israelitish soldier with ten shekels of silver and a girdle. The girdle would have been an honorary reward; the ten shekels would have been a pecuniary one.

HARMER, vol. iii. p. 363.

No. 868.—xviii. 18. *Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance.*] There seems to have prevailed amongst almost all nations a common sentiment of respect for the dead. The Jews appear to have been inspired by it equally with other people. The following extract will furnish us with a curious illustration of the fact, and a singular coincidence of circumstances with the case of Absalom. The Scythians and Indians are remarkable for the great veneration which they pay to the memory of their ancestors. "When upbraided by Darius for flying before his army, the former exclaim, Pursue us to the sepulchres of our ancestors, and attempt to violate their hallowed remains, and you shall soon find with what desperate valour the Scythians can fight. The Indians, we learn from Mr. *Hotwell*, have so profound a veneration for the ashes of their progenitors, that on the fast of Callee worship and offerings are paid to their manes: and Mr. *Wilkins*, in a note upon the Hcetopades, favours us with additional information,

that the offerings consisted of consecrated cakes; that the ceremony itself is denominated *stradha*: and that a Hindoo's hopes of happiness after death greatly depend upon his having children to perform this ceremony, by which he expects that his soul will be released from the torments of *naraka* or hell. In his sixth note upon the text of the *Geeta* his account of this ceremony is still more ample: for in that note he acquaints us that the Hindoos are enjoined by the *vedas* to offer these cakes to the ghosts of their ancestors, as far back as the third generation; that this greater ceremony of the *stradha* is performed on the day of the new moon in every month; but that they are commanded by those books daily to propitiate them by an offering of water, which is called *tarpan*, a word signifying to satisfy, to appease. A speech of the Indian emperor *Dushmanta*, in the *Sacuntala*, remarkably exemplifies this observation. 'That emperor, struck with horror at the idea of dying childless, exclaims, Ah me, the departed souls of my ancestors, who claim a share in the funeral cake which I have no son to offer, are apprehensive of losing their due honour when *Dushmanta* shall be no more on earth; who then, alas, will perform in our family those obsequies which the *vedas* prescribe? my forefathers must drink, instead of a pure libation, this flood of tears, the only offering which a man who dies childless can make them.'

MAURICE'S *Ind. Ant.* vol. ii. p. 80.

No. 869.—xix. 8. *Then the king arose, and sat in the gate.*] This custom appears to have been very ancient, and is found in other writings than the sacred books. Homer thus represents *Nestor*.

The old man early rose, walk'd forth, and sat  
On polish'd stone before his palace gate.  
With unguents smooth the lucid-marble shone,  
Where ancient Neleus sat, a rustic throne;

But he descending to the infernal shade,  
Sage Nestor fill'd it, and the sceptre sway'd. *Odys.* i. 519.

These seats or thrones might be consecrated with oil, to draw reverence to the seats of justice by an act of religion.

No. 870.—xix. 35. *Can I hear any more the voice of singing men and singing women?*] The Mahometan caliphs are represented as surrounded by young and handsome ladies in a morning, with all sorts of instruments of music in their hands, standing with great modesty and respect; who, on their sitting up in their beds, in order to rise, prostrate themselves, and those with instruments of music begin a concert of soft flutes, &c. In the halls in which they eat and drink, bands of musicians are supposed to attend them in like manner. (*Arabian Nights' Entertainments*, vol. ix. p. 20.) *Theocritus* has described the same custom as existing amongst the Greeks, and from the words of Barzillai to David it appears, that something of the kind was practised in the court of that king.

No. 871.—xx. 3. *They were shut up unto the day of their death, living in widowhood.*] In China, when an emperor dies, all his women are removed to an edifice called the Palace of Chastity, situated within the walls of the palace, in which they are *shut up* for the remainder of their lives. *Macartney*, p. 373.

No. 872.—xx. 9. *And Joab took Amasa by the beard with his right hand to kiss him.*] This is the custom still among the Eastern people. The Indians take one another by the chin, that is, the beard, when they would give a hearty salute to a person; at the same time saying, Bobba, i. e. father, or Bii, brother. See *Peter*

*della Valle, Travels*, p. 410. and *Oriental Customs*, No. 104. and 109.

No. 873.—xxiii. 15. *And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!*] *Agathocles* relates that there were certain fountains in those regions, to the number of seventy, whose waters were denominated golden, and of which it was death for any one to drink, except the king and his eldest son. This may explain the wish of king David for water from the well of Bethlehem, unless we suppose it to have arisen from a predilection, like that of the Parthian monarchs for the water of Choaspes, which was carried with them wherever they went, and from that circumstance styled by *Tibullus* *regia lympa*, and by *Milton*, the drink of none but kings. *Gillingwater MS.*

## No. 874.—1 KINGS ii. 5.

*And shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.*

It is evident that David meant by these words to describe the violence of Joab, the effects of which seem to have been coincident with the sentiment of *Abdollah*, who “went out and defended himself, to the terror and astonishment of his enemies, killing a great many with his own hands, so that they kept at a distance, and threw bricks at him, and made him stagger; and when he felt the blood run down his face and beard, he repeated this verse, *the blood of our wounds doth not fall down on our heels, but on our feet*, meaning that he did not turn his back on his enemies.” OCKLEY’S *Hist. of the Saracens*, vol. ii. p. 291. In like manner the blood shed by Joab fell on his feet, on his shoes; it was not inadvertently, but purposely shed; shed with ferocity, rather than valour. FRAGMENTS, No. 321.

No. 875.—ii. 10. *So David slept with his fathers, and was buried in the city of David.*] In general the dead were buried out of the eastern cities: and as this was the usual practice, it was not departed from, but upon very particular occasions. It was a mark of distinguished honour to be interred within a city. “Hali Dey, as a very eminent mark of distinction, was buried within an inclosed tomb within the city.” *Hist. of the Piratical States of Barbary*, p. 163. HARMER, vol. ii. p. 141.

No. 876.—ii. 23. *And king Solomon swore by the Lord, saying, God do so to me, and more also, if Adonijah*



*have not spoken this word against his own life.*] Solomon considered it as a treasonable request, that Adonijah should desire to have David's wife. For, according to the custom of the Hebrews, no man who had been the servant of the king might serve any other master; nor might any man ride upon the king's horse, nor sit upon his throne, nor use his sceptre; much less might any private person marry the king's widow, who belonged only to his successor. Thus God gave David all the wives of Saul. 2 Sam. xii. 8. See *Selden de Uxor. Heb. lib. i. cap. 10.*

No. 877.—ii. 28. *And caught hold of the horns of the altar.*] That it was customary to fly to the altar as to a place of safety, is evident from this and various other passages of scripture. It was equally practised by the Jews and other nations. With the Greeks it certainly prevailed. Of the altar of Jupiter Hercæus it is said to one,

———fly

To Jove's inviolable altar nigh. *Odys. xxii. 372. P O P E.*

The altar mentioned by *Virgil* was of the same nature: to this Priam fled at the taking of Troy. See *Æn. ii.*

No. 878.—iv. 7. *And Solomon had twelve officers over all Israel, who provided victuals for the king and his household.*] These are doubtless to be considered as his general receivers; for "the revenues of princes in the East are paid in the fruits and productions of the earth; there are no other taxes upon the peasants." *Chardin, MS.* HARMER, vol. ii. p. 284.

No. 879.—viii. 31. *And the oath come before thine altar in this house.*] It was the custom of all nations to touch the altar when they made a solemn oath, calling

God to witness the truth of what they said, and to punish them if they did not speak the truth.

PATRICK, *in loc.*

No. 880.—viii. 63. *And Solomon offered a sacrifice of peace-offerings which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep.*] Such great sacrifices as this were imitated by the heathens in their hecatombs, which consisted of a hundred beasts of a kind. They are described by Julius Capitolinus in his life of the emperors Pupienus Maximus and Balbinus; the last of whom, he says, was so transported with joy, that he offered a hecatomb. A hundred altars of turf were raised in one place; at them a hundred swine and a hundred birds were killed.

PATRICK, *in loc.*

No. 881.—viii. 65. *And at that time Solomon held a feast, and all Israel with him.*] Such solemnities were usual among the heathen, when they celebrated the presence of any of their gods. This *Ez. Spanheim* (upon *Callimachus's Hymn to Apollo*, v. 13.) conjectures to have been derived from this famous festival of Solomon.

No. 882.—x. 16. *Targets.*] The middle part of the target projected in a sharpish point, as some of the shields afterwards used by the Greeks and Romans did: and we are informed by the writers on their military affairs, that this pointed protuberance was of great service to them, not only in repelling or glancing off missile weapons, but in bearing down their enemies: whence *Martial* has this allusion:

*In turbam incideris, cunctos umbone repellet.*

*In crowds his pointed boss will all repell.*

No. 883.—x. 20. *There was not the like made in any kingdom.]* In after ages we read of thrones very glorious and majestic. *Athenæus* says, that the throne of the Parthian kings was of gold, encompassed with four golden pillars, beset with precious stones. The Persian kings sat in judgment under a golden vine, (and other trees of gold) the bunches of whose grapes were made of several sorts of precious stones.

To this article may be very properly annexed the following account of the famous peacock throne of the great mogul. “The great mogul has seven thrones, some set all over with diamonds; others with rubies, emeralds, and pearls. But the largest throne is erected in the hall of the first court of the palace; it is, in form, like one of our field-beds, six feet long and four broad. I counted about a hundred and eight pale rubies in collets about that throne, the least whereof weighed a hundred carats; but there are some that weigh two hundred. Emeralds I counted about a hundred and forty, that weighed some threescore, some thirty carats.

The under part of the canopy is intirely embroidered with pearls and diamonds, with a fringe of pearls round the edge. Upon the top of the canopy, which is made like an arch with four panes, stands a peacock, with his tail spread, consisting entirely of sapphires and other proper coloured stones: the body is of beaten gold, enchased with numerous jewels; and a great ruby adorns his breast, to which hangs a pearl that weighs fifty carats. On each side of the peacock stand two nosegays, as high as the bird, consisting of various sorts of flowers, all of beaten gold enamelled. When the king seats himself upon the throne, there is a transparent jewel, with a diamond appendant, of eighty or ninety carats weight, encompassed with rubies and emeralds, so suspended that it is always in his eye. The twelve pillars also that uphold the canopy are set round with rows of

fair pearl and of an excellent water, that weigh from six to ten carats a piece. At the distance of four feet, upon each side of the throne, are placed two umbrellas, the handles of which are about eight feet high, covered with diamonds; the umbrellas themselves being of crimson velvet, embroidered and fringed with pearl. This is the famous throne which Timur began and Shah Johan finished, and is really reported to have cost a hundred and sixty millions and five hundred thousand livres of our money."

TAVERNIER'S, *Indian Travels*, tom. iii. p. 331.  
edit. 1713.

No. 884.—x. 21. *And all king Solomon's drinking-vessels were of gold.*] The magnificence of Solomon, particularly with respect to his drinking-vessels, has not been exceeded by modern Eastern princes. The gold plate of the kings of Persia has been much celebrated and is taken notice of by *Chardin*. He observes, that the plate of the king of Persia is of gold, and that very fine, exceeding the standard of ducats, and equal to those of Venice, which are of the purest gold. Shah Abas caused seven thousand two hundred marks of gold to be melted for this purpose. Now the two hundred targets of gold which Solomon made weighed but little less than the drinking-vessels which Shah Abas made. 1 Kings x. 16. We may therefore believe that his royal drinking-vessels were of equal, if not greater weight.

HARMER, vol. i. p. 384.

No. 885.—xi. 3. *And he had seven hundred wives, princesses; and three hundred concubines.*] It appears to have been the manner of eastern princes, to have a great number of wives, merely for pomp and state. Father *la Compte* tells us in his *History of China* (pt. i. p. 62.) that there the emperor hath a great

number of wives, chosen out of the prime beauties of the country. It is also said, that the great mogul has as many wives as make up a thousand.

PATRICK, *in loc.*

No. 886.—xiii. 26. *And when the prophet that brought him back from the way heard thereof, he said, it is the man of God, that was disobedient to the word of the Lord.]* Disobedience in special cases, has commonly been punished by those in authority. The Athenians put their ambassadors to death, whom they had sent into Arcadia, though they had faithfully performed their business, because they came another way, than that which had been prescribed to them.

ÆLIAN. *Var. Hist.* lib. vi. cap. 5.

No. 887.—xv. 2. *Three years reigned he in Jerusalem, and his mother's name was Maachah.]* It has been conjectured by Mr. Baruh, that the phrase, “and his mother's name was,” &c. when expressed on a king's accession to the throne, at the beginning of his history, does not always refer to his natural mother, but that it is a title of honour and dignity, enjoyed by one of the royal family, denoting her to be the first in rank. This idea appears well founded from the following extracts. “The oloo kani is not governess of the Crimea. This title, the literal translation of which is, great queen, simply denotes a dignity in the haram, which the khan usually confers on one of his sisters; or if he has none, on one of his daughters, or relations. To this dignity are attached the revenues arising from several villages, and other rights.” *Baron Du Tott*, vol. ii. p. 64. “On this occasion the king crowned his mother Malacotawit, conferring upon her the dignity and title of *iteghe*, i. e. as king's mother, regent and governess of the king when under age.” *Bruce's Trav.* vol. ii. p. 531.

No. 888.—xvii. 1. *Elijah.*] “We are deceived by not seeing titles among the Israelites, like those of our nobility. Every one was called plainly by his own name: but their names signified great things, as those of the patriarchs. The name of God was part of most; which was in a manner a short prayer. Elijah and Joel are made up of two of God’s names, joined in a different way. Jehoshaphat and Shephatiah signify the judgment of God: Jehozedek and Zedekiah, his justice: Johanan, his mercy: Nathanael, Elnathan, Jonathan, and Nathaniah, all four, signify, God-given, or the gift of God. Sometimes the name of God was understood, as in Nathan, David, Obed, &c. as is plain by Eliezer, God my helper; Uzziel, God my strength; and Obadiah, the Lord’s servant. The Greek names also are of the same import, many are composed of the names of their gods; as Diodorus, Diogenes, Hermodorus, Hæphestion, Athenais, and Artemisia.”

FLEURY’S *Hist of the Israelites*, p. 20.

No. 889.—xviii. 26. *They leaped upon the altar which was made.*] Baal, whose idolatrous worship is here referred to, was the same as Apollo, or the Sun. *Callimachus* has given us a remarkable instance of the universal veneration which was paid by the ancient pagans, at his altar in the temple of Delos. Amongst other ceremonies in the worship of this idol, it was customary to *run round* his altar, *to strike it with a whip*, and with their hands or arms bound behind them to *bite the olive*. For of Delos the poet says,

Thee, ever honour’d isle, what vessel dares  
Sail by regardless? ’twere in vain to plead  
Strong driving gales, or, stronger still than they,  
Swift-wing’d necessity: their swelling sails  
Here mariners must furl; nor hence depart,  
Till round thy altar struck with many a blow

The maze they tread, and, backward bent their arms,  
The sacred olive bite. *Hymn to Delos, v. 433.*

The former part of this ceremony plainly alludes to singing and dancing round the altar. The latter part seems to accord with what is said of Baal, 1 Kings xviii. 26—28. where we read of the priests of Baal who *leaped upon the altar they had made, which the Septuagint render ran round; and they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.* Their running round the altar signified the annual rotation of the earth round the sun. Striking with a whip the altar, cutting themselves with knives and lances, crying aloud to their deity, were symbolical actions, denoting their desire that he would shew forth his power upon all nature in general, and that sacrifice in particular then before him. Having thus surrounded the altar of Apollo, and by these actions declared their belief in his universal power, they used to bend their own arms behind them, and so take the sacred olive into their mouths; thereby declaring, that not from their own arm or power, which was bound, but from his whose altar they surrounded, and from him they expected to obtain that peace, whereof the olive was always a symbol. Gen. viii. 11.

There are some evident allusions to these abominable idolatrous practices in the Old Testament; and for which the Jews are severely reprimanded by the prophets, for following such absurd and wicked ceremonies. *Thus saith the Lord concerning the prophets that make my people err, that BITE WITH THEIR TEETH, and cry PEACE,* Micah iii. 5.; and respecting Ashdod, the prophet says, *I will take away his blood out of his mouth, and his abominations from BETWEEN HIS TEETH,* Zech. ix. 7.

No. 890.—xviii. 38. *The fire of the Lord fell.*] Bp. *Patrick* apprehends that God testified his approbation of Abel's sacrifice by a stream of light, or a flame from the shekinah which burnt it up. In this opinion many ancient writers concur; remarking that footsteps of it may be met with in many other cases. See Gen. xv. 17. Levit. ix. 24. Judges vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 13. Psalm xx. 3. *marg. reading.* Some relics of it are to be found among the heathen: for when the Greeks went on ship-board to the Trojan war, *Homer* represents Jupiter promising them good success in this manner. (*Iliad.* ii. 354.) And thunder sometimes accompanying lightning, *Virgil* makes him establish covenants in that manner. After *Æneas* had called the sun to witness, *Latinus* lifts up his eyes and right hand to heaven, saying,

Audiat hæc genitor, qui fœdera fulmine sancit.

*Æn.* xii. 200.

*Let the (heavenly) father hear what I say, who establishes covenants with thunder.*

From some early instances of this kind the heathen seem to have derived their notion, that when a sacrifice took fire spontaneously, it was a happy omen. So *Virgil*:

Aspice: corripuit tremulis altaria flammis

Sponte sua, dum ferre moror, cinis ipse: bonum sit.

*Ecl.* viii. 105.

See also *Georg.* iv. 384.

*Pausanias* says that when *Seleucus*, who accompanied *Alexander* in his expedition from Macedonia, was sacrificing at Pella to Jupiter, the wood advanced of its own accord towards the image, and was kindled without fire. See also Levit. ix. 24. 1 Chron. xxi. 26. 2 Chron. vii. 1,



No. 891.—xviii. 44. *And he said, go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not.*] That is, says Bp. Patrick, Elijah saw such abundance of rain coming as would cause floods, and render the way impassable, if Ahab did not make haste home: and accordingly, in a very short space of time that little cloud spread itself, and with a great thickness covered the face of the sky.

Thus the translator of an Arabian tale from an unpublished manuscript, in describing the journey of the caliph Vathek, informs us, that the caliph having travelled three days, on the fourth day the heavens looked angry, and a terrible tempest ensued; this tempest, says this writer, may be deemed somewhat the more violent, from a supposition that Mahomet interfered, which will appear the more probable, if the circumstance of its obliterating the road through which the camels passed be considered. It frequently happens that a sudden blast will arise in the vast deserts of the East, and sweep away in its eddies the last passenger, whose camel therefore in vain is sought by the wanderer that follows. (*Hist of Culiph Vathek*, p. 247.)

William of Tyre hath recorded one of a similar nature, that visited Baldwin in his expedition against Damascus. He, against whose will all projects are vain, suddenly overspread the sky with darkness, poured down such torrents of rain, and so entirely effaced the roads, that scarce any hope of escaping remained. These disasters were portended by a gloominess in the air, lowering clouds, irregular wind, increasing thunder, and incessant lightning. *Gesta Dei per Francos*, p. 849.

GILLINGWATER MS.

No. 892.—xix. 13. *And it was so, when Elijah heard it, that he wrapped his face in his mantle.*] The Jews accounted it a token of reverence to have their feet bare

in public worship, and to have their heads covered. This was accordingly the practice not of the priests only, but of the people also; and the latter practice remains so to this day. Thus on the divine appearance to Moses in the bush, it is said, *he hid his face, for he was afraid to look upon God*, Exod. iii. 6.; and on the extraordinary manifestation of the divine presence to Elijah, *he wrapped his face in his mantle*. On the same account perhaps the angels were represented in vision to Isaiah as covering their faces with their wings in the presence of Jehovah. Isaiah vi. 2.

The ancient Romans performed their sacred rites with a covering on their heads. Thus *Virgil*:

Spes est pachs, ait. Tum numina sancta precamur  
Palladis armisonæ, quæ prima accepit ovantes :  
Et capita ante aras Phrygio velamur amictu. *Æn.* iii. 543.

Our way we bend  
To Pallas, and the sacred hill ascend :  
There prostrate to the fierce virago pray,  
Whose temple was the land-mark of our way.  
Each with a Phrygian mantle veil'd his head.

The Grecians on the contrary performed their sacred rites bare headed. St. Paul therefore writing to the Corinthians, who were Greeks, says, *every man praying or prophesying with his head covered dishonoureth his head*. 1 Cor. xi. 4.

No. 893.—xix, 18. *All the knees that have not bowed to Baal, and every mouth that hath not kissed him.*] Bowing the knee was an act of worship, and so was kissing the idol. This was done two ways: either by applying their mouth immediately to the image, or kissing their hand before the image, and then stretching it out, and as it were, throwing the kiss to it. *Salmasius* says, that such kisses were called *labrata oscula*,

and from hence came the phrases *oscula jacere*, and *basia jactare*, and *manu venerari*, and *manu salutare*. *Pliny* also says, *in adorando dextram ad osculum referimus, totum corpus circumagimus*. When we worship, we kiss our hand, and turn about our whole body.

No. 894.—xx. 12. *As he was drinking, he and the kings, in the pavilions.*] The pavilions here spoken of were nothing more than mere booths or common tents, notwithstanding Benhadad and the kings were drinking in them. That great and even royal persons occasionally refreshed or indulged themselves in this manner, is clear from the following paragraph in *Dr. Chandler's Travels in the Lesser Asia*, p. 149. “While we were employed on the theatre of Miletus, the aga of Suki, son-in-law by marriage to Elez Oglu, crossed the plain towards us, attended by a considerable train of domestics and officers, their vests and turbans of various and lively colours, mounted on long-tailed horses, with showy trappings, and glittering furniture. He returned, after hawking, to Miletus: and we went to visit him, with a present of coffee and sugar; but were told that two favourite birds had flown away, and that he was vexed and tired. A couch was prepared for him beneath a shed made against a cottage, and covered with green boughs to keep off the sun. He entered as we were standing by, and fell down on it to sleep, without taking any notice of us.”

HARMER, vol. iii. p. 50.

No. 895.—xxi. 8. *Seal.*] Seals are of very ancient invention. Thus Judah left his seal with Tamar as a pledge. The ancient Hebrews wore their seals or signets in rings on their fingers, or in bracelets on their arms. Sealing rings, called *annuli signatorii*, *sigillares*, and *chirographi*, are said by profane authors to

have been invented by the Lacedæmonians, who not content to shut their chests, armouries, &c. with keys, added a seal also. Letters and contracts were sealed thus: first they were tied up with thread or a string, then the wax was applied to the knot, and the seal impressed upon it. Rings seem to have been used as seals in almost every country. *Pliny*, however, observes that seals were scarcely used at the time of the Trojan war; the method of shutting up letters was by curious knots, which invention was particularly honoured, as in the instance of the Gordian knot. We are also informed by *Pliny*, that in his time no seals were used but in the Roman empire: but at Rome testaments were null without the testator's seal and the seals of seven witnesses.

WILSON's *Archæol. Dict.* art. *Seal*.

No. 896.—xxi. 27. *And went softly.*] Going softly seems to have been one of the many expressions of mourning commonly used among the eastern nations. That it was in use among the Jews appears from the case of Ahab; and by mistake it has been confounded with walking barefoot. It seems to have been a very slow, solemn manner of walking, well adapted to the state of mourners labouring under great sorrow and dejection of mind.

No. 897.—xxii. 43. *The high places.*] Many of old worshipped upon hills and on the tops of high mountains; imagining that they thereby obtained a nearer communication with heaven. *Strabo* says that the Persians always performed their worship upon hills. Some nations, instead of an image, worshipped the hill as the deity. In Japan most of their temples are at this day upon eminences; and often upon the ascent of high mountains; commanding fine views, with groves

and rivulets of clear water : for they say, that the gods are extremely delighted with such high and pleasant spots. (*Kæmpfer's Japan*, vol. ii. b. 5.) This practice in early time was almost universal ; and every mountain was esteemed holy. The people who prosecuted this method of worship enjoyed a soothing infatuation, which flattered the gloom of superstition. The eminences to which they retired were lonely and silent ; and seemed to be happily circumstanced for contemplation and prayer. They who frequented them were raised above the lower world ; and fancied that they were brought into the vicinity of the powers of the air, and of the deity who resided in the higher regions. But the chief excellence for which they were frequented was, that they were looked upon as the peculiar places where God delivered his oracles.

HOLWELL's *Mythological Dict.* p. 225.

## No. 898.—2 KINGS ii. 19.

*And the ground barren.*

MARG. *Causing to miscarry.* If the latter reading is allowed to be more just than the former, we must entertain a different idea of the situation of Jericho than the textual translation suggests. There are actually at this time cities where animal life of certain kinds pines and decays and dies; and where that posterity which should replace such loss is either not conceived; or, if conceived, is not brought to the birth; or if brought to the birth, is fatal in delivery to both mother and offspring. An instance of this kind occurs in *Don Ulloa's Voyage to South America*, vol. i. p. 93. He says of the climate of Porto Bello, that "it destroys the vigour of nature, and often untimely cuts the thread of life." And of Sennaar Mr. Bruce (*Trav.* vol. iv. p. 469.) says, that "no horse, mule, ass, or any beast of burthen, will breed or even live at Sennaar, or many miles about it. Poultry does not live there; neither dog nor cat, sheep nor bullock, can be preserved a season there. They must go all, every half year, to the sands. Though every possible care be taken of them, they die in every place where the fat earth is about the town, during the first season of the rains." He farther mentions, that the situation is equally unfavourable to most trees.

No. 899.—iii. 15. *But bring me now a minstrel.]* The music of great men in civil life has been sometimes directed to persons of a sacred character, as an expression of respect, in the East: perhaps the playing of the minstrel before Elisha is to be understood, in part at least, in the same manner. When Dr. Chandler

was at Athens, the archbishop of that city was upon ill terms with the waiwode: and the Greeks in general siding with the waiwode, the archbishop was obliged to withdraw for a time. But some time after, when *Chandler* and his fellow travellers were at Corinth, they were informed, that the archbishop was returned to Athens; that the waiwode had received him kindly, and ordered his musicians to attend him at his palace; and that a complete revolution had happened in his favour. *Travels in Greece*, p. 244.

HARMER, vol. iii. p. 302.

No. 900.—iii. 27. *Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall.*] In great distress several persons, like the king of Moab, have offered their own children upon their altars. *Eusebius* (*Præpar. Evang.* lib. 5.) and *Lactantius* (*Div. Instit.* cap. 21.) mention several nations who used these sacrifices. *Cæsar* (*De Bello Gallico*, lib. 6.) says of the Gauls, that when they were afflicted with grievous diseases, or in time of war, or great danger, they either offered men for sacrifices, or vowed they would offer them. For they imagined God would not be appeased, unless the life of a man were rendered for the life of a man. See *Oriental Customs*, No. 128.

No. 901.—iv. 1. *The creditor is come to take unto him my two sons to be his bondsmen.*] This was a case in which the Hebrews had such power over their children, that they might sell them to pay what they owed; and the creditor might force them to it. *Huet* thinks that from the Jews this custom was propagated to the Athenians, and from them to the Romans.

No. 902.—iv. 23. *It is neither new moon nor sab-*

*bath.*] *Peter Della Vallé* assures us (*Travels into Arabia Deserta*, p. 258.) that it is now customary in that country to begin their journeys at the new moon. When the Shunamite proposed going to Elisha, her husband dissuaded her by observing that it was neither new-moon nor sabbath. HARMER, vol. ii. p. 514.

No. 903.—iv. 39. *And one went out into the field to gather herbs.*] To account for this circumstance, why the herbs were gathered in the field and not in the garden, it may be observed from *Russell*, that at Aleppo, besides the herbs and vegetables produced by regularly cultivated gardens, the fields afford bugloss, mallow, and asparagus, which they use as pot-herbs, with some others which are used in salads.

HARMER, vol. i. p. 332.

No. 904.—v. 6. *That thou mayest recover him of his leprosy.*] *Schultens* (in his MS. orig. Heb.) observes that “the right understanding of this passage depends on the custom of expelling lepers, and other infectious persons, from camps or cities, and reproachfully driving them into solitary places; and that when these persons were cleansed and readmitted into cities or camps, they were said to be *recollecti*, gathered again from their leprosy, and again received into that society from which they had been cut off.”

No. 905.—v. 7. *And it came to pass when the king of Israel had read the letter—*] It was an ancient custom for the kings of Egypt to read all the letters of state themselves. DIODORUS SIC. p. 44.

No. 906.—v. 17. *And Naaman said, shall there not then, I pray thee, be given to thy servant two mules burthen of earth?*] When the Israelites were in the



wilderness, and water was so scarce that a miracle was necessary to procure a sufficiency for their sustenance, it must have been almost impossible to have obtained such a quantity as their numerous ablutions required. In similar circumstances of difficulty contrivances have been adopted, whereby it has been obviated. "If they (the Arab Algerines) cannot come by any water, then they must wipe themselves as clean as they can, till water may conveniently be had; or else it suffices to take abdes upon a stone, which I call an imaginary abdes; i. e. to smooth their hands over a stone two or three times, and rub them one with the other, as if they were washing with water. The like abdes sufficeth when any are sickly, so that water might endanger their life: and after they have so wiped, it is gaise, i. e. lawful to esteem themselves clean." *PITTS's Account*, p. 41.

In a Mahometan treatise of prayer, published by *De la Motraye*, (vol. i. p. 360.) it is said, "in case water is not to be had, that defect may be supplied with earth, a stone, or any other product of the earth; and this is called tayamum, and is performed by cleaning the insides of the hands upon the same, rubbing therewith the face once; and then again rubbing the hands upon the earth, stone, or whatever it be, stroking the right arm to the elbow with the left hand; and so the left with the right."

With respect to Naaman the prevailing opinion has been, that he meant to erect an altar of the earth which he requested of Elisha: but it may be proposed to consideration, whether he had not a view to purification, agreeably to the instances which occur in the foregoing extracts.

No. 907.—v. 18. *And he leaneth upon my hand.*] This might be done out of state, or on account of weak-

ness. In the additions to the book of Esther (xv. 4.) mention is made of two young women that waited on that queen, upon one of whom she leaned, and the other held up her train. It was not only the custom amongst the Persians and Syrians, but the Israelites also. 2 Kings vii. 2, 17. . PATRICK, *in loc.*

No. 908.—vii. 12. *And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us: they know that we are hungry, therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we shall catch them alive, and get into the city.]* In the history of the revolt of Ali Bey, (p. 99.) we have an account of a transaction very similar to the stratagem supposed to have been practised by the Syrians. The pasha of Sham (Damascus) having marched near to the sea of Tiberias, found Sheik Daher encamped there: but the sheik deferring the engagement till the next morning, during the night divided his army into three parts, and left the camp with great fires, all sorts of provisions, and a large quantity of spirituous liquors, giving strict orders not to hinder the enemy from taking possession of the camp, but to come down and attack them just before dawn of day. “ In the middle of the night, the pasha of Sham thought to surprise Sheik Daher, and marched in silence to the camp, which, to his great astonishment, he found entirely abandoned, and thought the sheik had fled with so much precipitation, that he could not carry off the baggage and stores. The pasha thought proper to stop in the camp to refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome with the fatigue of the day’s march, and the fumes of the spirits, they were not long ere they were in a sound sleep. At that time Sheik Sleby and Sheik Crime, who

were watching the enemy, came silently to the camp; and Sheik Daher, having repassed the sea of Tiberias, meeting them, they all rushed into the camp, and fell on the confused and sleeping enemy, eight thousand of whom they slew on the spot; and the pasha, with the remainder of his troops, fled with much difficulty to Sham, leaving all their baggage behind."

HARMER, vol. iv. p. 244.

No. 909.—ix. 13. *Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.*] "When I read," says Mr. King, (*Archæol.* vol. vi. p. 293.) "that on Jehu's being anointed king over Israel at Ramoth-gilead, the captains of the host, who were then sitting in council, as soon as they heard thereof, *took every man his garment, and put it under him on the top of the stairs*, and blew with trumpets, proclaiming, Jehu is king; and when I consider the account given by *Herodotus* of the ancient Ecbatana, which was at no great distance from Syria, and in a country much connected with it; and reflect also upon the appearance of the top of the stair-cases, both at Launceston and Connisborough, (which were narrow and steep,) I am very apt to conclude, that at either of the two latter places is still to be beheld nearly the same kind of scenery, as to building, which was exhibited to the world on the remarkable occasion of inaugurating Jehu at Ramoth-gilead."

No. 910.—x. 15. *And he gave him his hand.*] In token of acknowledging a newly elected prince it was not uncommon, or inconsistent with the reverence due to his character, to take him by the hand. *D'Herbelot* (p. 204.) in explaining an eastern term, which he tells us signifies the election or inauguration of a khalif, in-

forms us, that this ceremony consisted in stretching forth a person's hand, and taking that of him that they acknowledged for khalif. This was a sort of performing homage, and swearing fealty to him. *Harmer*, vol. iii. p. 330.

This was also sometimes done as a token of friendship and fidelity. Gal. ii. 9. With this view it was also practised by the Romans, as appears from *Virgil*:

Ipse pater dextram Anchises, haud multa moratus,  
Dat juveni; atque animum præsentì pignore firmat.

*Æn.* iii. 610.

“My father Anchises frankly gives the youth his right hand, and fortifies his mind by that kindly pledge.” See *Oriental Customs*, No. 195.

No. 911.—xi. 12. *And they clapped their hands.*] This practice was not only an expression of joy, as in the present instance, but was also the ordinary method in the East of calling the attendants in waiting. Thus in the history of the Caliph Vathek (p. 127.) we are told, that Nourouishar clapped her hands, and immediately came together Gulcheurouz and her women. See also Psalm xlvii. 1. xcviii. 8.

No. 912.—xi. 14. *And when she looked, behold, the king stood by a pillar, as the manner was.*] From various testimonies it appears, that a seat erected near a pillar or column was particularly honourable and distinguishing. *Homer* furnishes an instance of this kind. Speaking of Ulysses, he says,

The monarch by a column high enthron'd  
His eye withdrew, and fix'd it on the ground.

*Odys.* xxiii. 93. POPE.

The same custom is also twice mentioned in *Odys.* b. viii. See also 2 Kings xxiii. 3.

No. 913.—xix. 7. *Behold, I will send a blast upon him.*] The destruction of Sennacherib and his army appears to have been effected by that pestilential wind called the *simoom*. Mr. *Bruce* thus speaks of it: “ We had no sooner got into the plains than we felt great symptoms of the *simoom*; and about a quarter before twelve our prisoner first, and then Idris, called out, The *simoom*! the *simoom*! My curiosity would not suffer me to fall down without looking behind me; about due south, a little to the east, I saw the coloured haze as before. It seemed now to be rather less compressed, and to have with it a shade of blue: the edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the *simoom* passed with a gentle ruffling wind. It continued to blow in this manner till near three o’clock, so we were all taken ill that night, and scarcely strength was left us to load the camels, and arrange the baggage.” *Travels*, vol. iv. p. 581. In another place Mr. *Bruce* describes it as producing a desperate kind of indifference about life—that it brought upon him a degree of cowardice and languor, which he struggled with in vain; and that it completely exhausted his strength. From the accounts of various travellers it appears to have been almost instantaneously fatal and putrefying. It was consequently a fit agent to be employed in desolating the army of Sennacherib.

No. 914.—xx. 11. *The dial of Ahaz.*] At the beginning of the world it is certain there was no distinction of time, but by the light and darkness, and the whole day was included in the general terms of the evening and morning. The Chaldeans, many ages after the flood, were the first who divided the day into hours; they being the first who applied themselves with any

success to astrology. Sun-dials are of ancient use : but as they were of no service in cloudy weather and in the night, there was another invention of measuring the parts of time by water ; but that not proving sufficiently exact, they laid it aside for another by sand. The use of dials was earlier among the Greeks than the Romans. It was above three hundred years after the building of Rome before they knew any thing of them : but yet they had divided the day and night into twenty-four hours : though they did not count the hours numerically, but from midnight to midnight, distinguishing them by particular names, as by the cock-crowing, the dawn, the mid-day, &c. The first sun-dial we read of among the Romans, which divided the day into hours, is mentioned by *Pliny*, (*Nat. Hist.* lib. i. cap. 20.) as fixed upon the temple of *Quirinus* by *L. Papius* the censor, about the twelfth year of the wars with *Pyrrhus*. *Scipio Nasica* some years after measured the day and night into hours from the dropping of water.

No. 915.—xx. 13. *And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour.*] *Vertomannus*, in his voyage to the East, describing the treasure of the king of Calicut, says, that it is esteemed so immense that it cannot be contained in two remarkably large cellars or warehouses. It consists of precious stones, plates of gold, and as much coined gold as may suffice to lade a hundred mules. They say that it was collected together by twelve kings who were before him, and that in his treasury is a coffer three spans long and two broad, full of precious stones of incalculable value. This custom for the eastern princes to amass enormous loads of treasure, merely for show

and ostentation, appears to have been practised by the kings of Judea. One instance of it at least is found in the case of Hezekiah, in the passage now referred to.

No. 916.—xxi. 11. *Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did.*] Bodin informs us from Maimonides, that it was customary among the Amorites to draw their new-born children through a flame; believing that by this means they would escape many calamities; and that Maimonides himself had been an eye-witness of this superstition in some of the nurses of Egypt.

No. 917.—xxiii. 7. *The women wove hangings for the grove.*] In the history of Schemselouhar and the Prince of Persia (*Arabian Nights' Entertainment*), when the former was told that the caliph was coming to visit her, she ordered the paintings on silk, which were in the garden, to be taken down. In the same manner are paintings or hangings said to be used in the passage referred to.

The authority given for this custom must be allowed to be sufficient to vouch for the existence of the practice in question, to whatever animadversions the work itself may be liable in any other point of view.

No. 918.—1 CHRONICLES ii. 35.

*And Sheshan gave his daughter to Jarha his servant to wife.*

WHEN the people of the East have no sons, they frequently marry their daughters to their slaves, and that even when they have much property to bestow upon them. Hassan had been the slave of Kamel his predecessor. But Kamel, "according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches he had amassed together in the course of a long and prosperous life." *Maillet, Lett. xi. p. 118.*

HARMER, vol. ii. p. 370.

No. 919.—xii. 40. *And on oxen.] Dandini* seems to have been surprised to see oxen employed to carry burthens upon their backs, like camels, mules, and asses, when he was making his observations on the customs of the East at Tripoly in Syria; contrary to the old saying,

*Optat ephippia bos piger, optat arare caballus.*

It appears, however, to have been a very ancient practice.

HARMER, vol. ii. p. 465.

No. 920.—xvi. 36. *And all the people said Amen.]* This practice is of very great antiquity, and was in general use with the Jews in early times. (*Vitringa de Synag. Vet. part ii. lib. 3. cap. 18.*) It was also retained by them after the captivity. Neh. viii. 6. The Jewish doctors give three rules for pronouncing the word.



1. That it be not pronounced too hastily and swiftly, but with a grave and distinct voice. 2. That it be not louder than the tone of him that blessed. 3. It was to be expressed in faith, with a certain persuasion that God would bless them and hear their prayer.

No. 921.—xxii. 8. *Thou shalt not build a house unto my name, because thou hast shed much blood upon the earth.*] The custom which prohibits persons polluted with blood to perform any offices of divine worship before they were purified, is so ancient and universal, that it may almost be esteemed a precept of natural religion, tending to inspire an uncommon dread and horror of bloodshed. In the case of David it amounted to a disqualification, as it respected the building of the temple. And with regard to some of the Israelites, it was the cause of the rejection of their prayers Isaiah i. 15. The Greeks were influenced by the same principle. *Euripides* represents *Iphigenia* as arguing that it was impossible for human sacrifices to be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. (*Iphig. in Taur.* v. 380.) *Homer* makes *Hector* say.

Ill fits it me, with human gore distain'd,  
To the pure skies these horrid hands to raise,  
Or offer heav'n's great sire polluted praise.

POPE. *H.* vi. 335.

*Virgil* also makes *Æneas* say,

Me bello è tanto digressum et cæde recenti  
Attractare nefas, donec me flumine vivo  
Abluero.——

*Æn.* ii. 717.

No. 922.—xxvi. 27. *Out of the spoils won in battle did they dedicate to maintain the house of the Lord.*]

According to the law of Moses the booty was to be divided equally, between those who were in the battle, and those who were in the camp, whatever disparity there might be in the number of each party. The law farther requires, that out of that part of the spoils which was assigned to the fighting men the Lord's share should be separated: and for every five hundred men, oxen, sheep, &c. they were to take one for the high priest, as being the Lord's first-fruits, and out of the other moiety belonging to the children of Israel they were to give for every fifty men, oxen, sheep, &c. one to the Levites. Amongst the Greeks and Romans the plunder was brought together into one common stock, and divided afterwards amongst the officers and soldiers, paying some respect to their rank in the distribution. Sometimes the soldiers made a reserve of the chief part of the booty, to present by way of compliment to their respective generals. The gods were always remembered. And the priests had sufficient influence to procure them an handsome offering, and other acceptable presents. See *Homer, Il. vii. 81. Eurip. Herc. Fur. 476. Virgil Æn. iii. 286. et vii. 183.*

WILSON'S *Archæol. Dict. art. BOOTY.*

## No. 923.—2 CHRONICLES vi. 1.

*Then said Solomon, the Lord hath said, that he would dwell in the thick darkness.*

THIS notion of God's dwelling in darkness prevailed amongst the heathens, who are supposed to have learned it hence. *Justin Martyr* observes, that Orpheus and another ancient writer called God Πᾶνσπουρον, *altogether hidden*. And the Lacedæmonians, who pretend to be allied to the Jews, had a temple dedicated to Ζεὺς Ἐνδσίεινός, Jupiter the dark. PATRICK, *in loc.*

No. 924.—vi. 34. *If thy people go out to war against their enemies.*] The most usual time of going forth to war was at the return of spring. In the beginning of spring, says *Josephus* (*Ant.* l. vii. c. 7.) David sent forth his commander in chief Joab, to make war with the Ammonites. At another place he says of Adad, that as soon as spring was begun he levied and led forth his army against the Hebrews. (*Ant.* l. viii. c. 8.) Antiochus, in the same manner made ready to invade Judea at the first appearance of spring. Vespasian likewise, earnest to put an end to the war in Judea, marches with his whole army to Antipatris at the commencement of spring. Holofernes also receives his orders to lead forth the army of the king of Assyria on the two and twentieth day of the first month, that is, a few days after Easter. Judith ii. 1.

HURDIS's *Diss.* p. 30.

No. 925.—ix. 24. *And they brought every man his present, vessels of silver, and vessels of gold, and raiment.*] *Thevenot* tells us, (part i. p. 253.) it was a custom in

Egypt in his time, for the consuls of the European nations to send the basha a present of so many vests, and so many besides to some officers, both when a new basha came, and a new consul entered his office, as were rated at above a thousand piastres. Doth not this last account remind us of the presents that were made to Solomon by the neighbouring princes at set times, part of which, we are expressly told, consisted of raiment?

HARMER, vol. ii. p. 89.

No. 926.—xvi. 14. *And they made a very great burning for him.*] The Greeks and Romans burnt dead bodies, throwing frankincense, myrrh, cassia, and other fragrant things into the fire: and these were used in such vast quantities, that *Pliny* represents it as a piece of profaneness to bestow such heaps of frankincense upon a dead body, when they offered it to their gods by crumbs. (*Nat. Hist.* lib. xii. cap. 18.) The Israelites had no such custom; but from the ancient Egyptians perhaps adopted the practice, not of burning bodies, but of burning many spices at their funerals, 2 Chron. xxi. 19. Jer xxxiv. 5. *Kimchi* here says, that they burnt the bed on which they lay, and other household stuff, that none might have the honour to use them when they were gone.

PATRICK, *in loc.*

No. 927.—xxv. 12. *And cast them down from the top of the rock.*] This mode of punishment was practised by the Greeks and Romans, as well as the Jews. In Greece, according to the Delphian law, such as were guilty of sacrilege were led to a rock, and cast down headlong. *Ælian. Var. Hist.* lib. xi. c. 5. The Romans also inflicted it on various malefactors, by casting them down from the Tarpeian rock. *Livy, Hist.* l. vi. c. 20. Mr. *Pitts* in his account of the Mahometans (p. 10.) informs us, that in Turkey, at a place called Constan-

tine, a town situated at the top of a great rock, the usual way of executing great criminals is by pushing them off the cliff.

No. 928.—xxviii. 23. *For he sacrificed unto the gods of Damascus, which smote him.*] However stupid it was to imagine that they had any power over him, who could not defend themselves from Tiglath-Pileser, yet being of opinion that they were gods, he endeavoured by sacrifices to appease them, that they might do him no further hurt. Thus the ancient Romans by sacrifices intreated the gods of their enemies to come over to them, and to be their friends. See *Jackson's Original of Unbelief*, cap. 17.

No. 929.—xxxv. 25. *And Jeremiah lamented for Josiah, and all the singing men and the singing women speak of Josiah in their lamentations to this day, and made them an ordinance in Israel.*] Public characters were lamented in anniversary solemnities with mournful music, and oftentimes in such a manner as might represent the circumstances of their affliction or death, as far as they could with propriety. The Persians annually mourn for Houssain (the grandson of Mohammed,) and visit his sepulchre near the ancient Babylon. The mourning continues ten days; all pleasures are suspended; they dress as mourners; and they pronounce discourses relating to his death to numerous assemblies: all this is done in the royal palace in the hearing of the prince himself, as well as in other places among the common people. *Chardin*. The mourning for the death of Josiah, and the mourning for the daughter of Jephthah, were probably of this kind.

HARMER, vol. iii. p. 435.

No. 930.—xxxvi. 15. *Rising up betimes, and sending*

*them.*] The Jews in general rose very early in the morning. Hence in their style, to rise early signifies to do a thing sedulously, and with a good will: thus it is frequently said, that God rose up early to send the prophets to his people, and exhort them to repentance. Jer. vii. 13. xi. 7. xxxv. 14. It is a consequence of country labour. The Greeks and Romans followed the same custom: they rose very early, and worked till night; they bathed, supped, and went to bed in good time.

FLEURY's *Hist. of Israelites*, p. 49.

## No. 931.—EZRA vi. 11.

*And let his house be made a dunghill for this.*

THUS the Romans pulled down the houses of very wicked men, for their greater disgrace: of this we have instances in Sp. Cassius and Ovidius Pollio. See also Dan. ii. 5. and iii. 29.

No. 932.—vi. 15. *The month Adar.*] This was the name, after the Babylonish captivity, of the twelfth month, nearly answering to our February O.S. and perhaps so called from the richness or exuberance of the earth in plants and flowers at that season in the warm eastern countries. “As February advances, the fields, which were partly green before, now, by the springing up of the latter grain, become entirely covered with an agreeable verdure: and though the trees continue in their leafless state till the end of this month or the beginning of March, yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes extremely pleasant.” See *Russell's Nat. Hist. of Aleppo*, p. 13, 30. *Hasselquist's Travels*, p. 27.

No. 933.—viii. 27. *Precious as gold.*] *Yellow or shining brass*, marg. Sir J. Chardin, MS. note, has mentioned a mixed metal used in the East, and highly esteemed there, which might probably be of as ancient an origin as the time of Ezra. He says, “I have heard some Dutch gentlemen speak of a metal in the island of Sumatra and among the Macassars, much more esteemed than gold, which royal personages alone

might wear. It is a mixture, if I remember right, of gold and steel, or of copper and steel. Calmbac is this metal, composed of gold and copper; it in colour nearly resembles the pale carnation rose, has a very fine grain, and the polish extremely lively. Gold is not of so lively and brilliant a colour."

HARMER, vol. ii. p. 490.

No. 934.—ix. 3. *And plucked off the hair of my head.*] In ordinary sorrows they only neglected their hair, and let it hang down scattered in a careless manner, the practice mentioned in these words was used in bitter lamentations; and that also amongst the heathens. Thus *Homer*, speaking of Ulysses and his companions bewailing the death of Elpenor, says,

Ἐξήμενοι δὲ ἐνλαῶθα γόων τίλλοις τε χαίτας.

*Odys.* x. 15.

They sitting down there howled and plucked off their hairs.



No. 935.—NEHEMIAH ii. 8.

*And the king granted me according to the good hand of my God upon me.*

THE hand is sometimes taken in an ill sense for inflicting punishments. Ruth. i 13. Jer. xv. 17. and sometimes in a good sense, for we extend favours to men with the hand. Thus Drusius explains Psalm lxxxviii. 5. *cut off from thy hand*, that is, fallen from thy grace and favour. Pindar (*Olymp.* 10.) thus uses *the hand of God*, for his help and aid, Θεσὺν παλάμη, *by the hand of God*: which the scholiast interprets, by the power and help of God. Thus Nehemiah is here to be understood.

No. 936.—v. 5. *We bring into bondage our sons and our daughters to be servants.*] As to the paternal power of the Hebrews, the law gave them leave to sell their daughters, Exod. xxi. 7. but the sale was a sort of marriage, as it was with the Romans. Fathers sold their children to their creditors, Isaiah l. 1. and in the time of Nehemiah the poor proposed to sell their children for something to live upon; and others bewailed themselves that they had not wherewith to redeem their children that were already in slavery. They had the power of life and death over their children, Prov. xix. 18. But they had not so much liberty as the Romans, to make use of this severe privilege without the knowledge of the magistrate. The law of God only permitted the father and mother, after they had tried all sorts of correction at home, to declare to the elders of the city that their son was stubborn and rebellious; and upon their complaint he was

condemned to death and stoned. Deut. xxi. 19. The same law was in force at Athens.

FLEURY's *Hist. of the Israelites*, p. 140.

No. 937.—v. 11. *Also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.*] The hundredth part was an usury at this time exacted in those countries, as afterwards among the Romans: this was the hundredth part of what was lent every month, so that every year they paid the eighth part of the principal. *Salmasius* however observes, that in the eastern countries, there never were any laws to determine what interest should be taken for money lent for a day, or a week, or a month, or a year, (for there were all these sorts of usury,) but every one was left to demand what he pleased; and according to what was agreed they paid for what was borrowed. *Patrick*, *in loc.*

“ Nothing is more destructive to Syria than the shameful and excessive usury customary in that country. When the peasants are in want of money to purchase grain, cattle, &c. they can find none but by mortgaging the whole or part of their future crop greatly under its value. The danger of letting money appear closes the hands of all by whom it is possessed; and if it be parted with, it must be from the hope of a rapid and exorbitant gain: the most moderate interest is twelve per cent: the usual rate is twenty, and it frequently rises as high even as thirty.” *Volney's Trav.* vol. ii. p. 410. See also Jer. xv. 10.

No. 938.—v. 15. *Even their servants bare rule over the people.*] By these words it is evident that some oppressive practices are referred to. They probably relate to the forcible taking away of provisions from the people by the servants of former governors. In these countries this was no uncommon thing: many instances of

it might easily be produced: the one which follows may however suffice. After the jealousy of the poor oppressed Greeks lest they should be pillaged, or more heavily loaded with demands by the Turks, had prevented their voluntarily supplying the *Baron Du Tott* for his money, Ali Aga undertook the business, and upon the Moldavian's pretending not to understand the Turkish language, he knocked him down with his fist, and kept kicking him while he was rising; which brought him to complain in good Turkish of his beating him so, when he knew very well they were poor people, who were often in want of necessaries, and whose princes scarcely left them the air they breathed. "Pshaw! thou art joking, friend," was the reply of Ali Aga, "thou art in want of nothing, except of being basted a little oftener. But all in good time. Proceed we to business. I must instantly have two sheep, a dozen of fowls, a dozen of pigeons, fifty pounds of bread, four oques (a Turkish weight of about forty-two ounces) of butter, with salt, pepper, nutmeg, cinnamon, lemons, wine, salad, and good oil of olives, all in great plenty." With tears the Moldavian replied, I have already told you that we are poor creatures, without so much as bread to eat; where must we get cinnamon? The whip was taken from under his habit, and the Moldavian beaten till he could bear it no longer, but was forced to fly, finding Ali Aga inexorable, and that these provisions must be produced. A quarter of an hour was not expired, within which time Ali Aga required these things, before they were all brought. (*Memoirs*, vol. i. part 2. p. 10.)

No. 939.—x. 34. *The wood-offering.*] Concerning this offering *Maimonides* says, "what is the wood-offering? there was a time fixed for families to go out into the forests, and bring in wood of disposition (to be laid in order upon the altar:) and the day when it came to

the turn of a family to bring the wood, they offered up a free-will burnt-offering, which they called a *wood-offering*, and it was to them a good day (or festival): and they were forbidden to mourn, fast, or do any work on it." *Josephus* speaks of a feast called *Ευλοφορία*, when it was customary for all to bring wood to the altar, to keep the sacred fire, that it might not go out. *De Bello Jud.* l. ii. c. 17. § 6.

No. 940.—xii. 24. *And the chief of the Levites; Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and give thanks according to the commandment of David the man of God, ward over against ward.]* "Though we are rather at a loss for information respecting the usual manner and ceremony of chanting the Hebrew poems; and though the subject of this (the Jews) sacred music in general is involved in doubt and obscurity, thus far at least is evident from many examples, that the sacred hymns were alternately sung by opposite choirs; and that the one choir usually performed the hymn itself, while the other sung a particular distich, which was regularly interposed at stated intervals, either of the nature of the proasm or epode of the Greeks. *Exod.* xv. 20, 21. *Ezra* iii. 11. *1 Sam.* xviii. 7. and many of the *Psalms*."

*Lowth's Lect. on Heb. Poetry*, vol. ii. p. 25.

## No. 941.—ESTHER i. 4.

*When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days.*

SOME persons apprehend that he was thus long in making preparation for this splendid entertainment, which did not last many days. But this custom is still continued of keeping an annual festival an hundred and eighty days, according to Dr. *Fryer* (lett. v. p. 348.) who lived lately in this country, and gives an account of it in his travels. And *Cheus*, a Chinese emperor, used frequently to make a feast which lasted one hundred and twenty days.

No. 942.—i. 11. *To bring Vashti the queen before the king.*] The Persians on festival occasions used to produce their women in public. To this purpose *Herodotus* relates a story of seven Persians being sent to Amyntas a Grecian prince, who received them hospitably, and gave them a splendid entertainment. When, after the entertainment, they began to drink, one of the Persians thus addressed Amyntas: “Prince of Macedonia, it is a custom with us Persians, whenever we have a public entertainment, to introduce our concubines and young wives.” On this principle Ahasuerus gave command to bring his queen Vashti into the public assembly.

No. 943.—ii. 11. *And Mordecai walked every day before the court of the women’s house, to know how Esther did, and what should become of her.*] The harems in the East were guarded with extreme vigilance. *Chardin*

(*Travels*, p. 332.) informs us, that it is a crime for any person whatever to be enquiring what passes within those walls; that it is very difficult to be informed of the transactions in those habitations; and that a man may walk a hundred days, one after another, by the house where the women are, and yet know no more what is done therein than at the farther end of Tartary. This sufficiently explains the reason of Mordecai's conduct.

No. 944.—ii. 19. *The king's gate.*] “The public place for doing business among the Greeks and Romans was the market place or exchange, because they were all merchants. In our ancestors' time the vassals of each lord met in the court of his castle, and hence comes the expression, the courts of princes. As princes live more retired in the East, affairs are transacted at the gate of their seraglio: and this custom of making one's court at the palace gate has been practised ever since the times of the ancient kings of Persia.”

FLEURY's *Hist. of the Israelites*, p. 147.

No. 945.—iii. 7. *In the first month, (that is, the month Nisan) in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar.*] It was customary in the East, by casting lots into an urn, to enquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews, and what most unlucky. First he enquired what month was most unfortunate, and found the month Adar, which was the last month in the year, answerable to our February. There was no festival during this month,

nor was it sanctified by any peculiar rites. Then he enquired the day, and found the thirteenth day was not auspicious to them, ver. 13. Some think there were as many lots as there were days in the year, and for every day he drew a lot; but found none to his mind, till he came to the last month of all, and to the middle of it. Now this whole business was governed by providence, by which these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the revoking or suspending his decree, and disappointing the conspiracy. PATRICK, *in loc.*

No. 946.—iii. 10. *And the king took his ring from his hand, and gave it unto Haman.*] This he did both as a token of affection and honour. With the Persians, for a king to give a ring to any one was a token and bond of the greatest love and friendship imaginable. (*Alex. ab Alex. Genial. Dier.* l. i. c. 26.) It may be this was given to Haman to seal with it the letters that were or should be written, giving orders for the destruction of the Jews.

Among the Romans in aftertimes, when any one was put into the equestrian order, a ring was given to him, for originally none but knights were allowed to wear them. It was sometimes used in appointing a successor in the kingdom: as when Alexander was dying, he took his ring from off his finger, and gave it to Perdiccas, by which it was understood that he was to succeed him. See 1 Macc. vi. 14, 15.

*Sit annulus tuus, non ut vos aliquod, sed tanquam ipse tu: non minister alienæ voluptatis, sed testis tuæ.* Cic. ad. Q. Fratr.

No. 947.—v. 12. *Haman said moreover, Yea, Esther the queen let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king.*] *Athenæus* mentions it as a peculiar honour, which no Grecian ever had before or after, that Artaxerxes vouchsafed to invite Timagoras the Cretan to dine even at the table where his relations ate, and to send sometimes a part of what was served up at his own: which some persons looked upon as a diminution of his majesty, and a prostitution of their national honour. *Plutarch*, in his life of Artaxerxes, tells us, that none but the king's mother and his real wife were permitted to sit at his table, and therefore he mentions it as a condescension in that prince, that he sometimes invited his brothers. So that this particular favour was a matter which Haman had some reason to value himself upon.

*Biblical Researches*, vol. ii. p. 199.

No. 948.—vi. 1. *The book of records.*] That which was practised in the court of Ahasuerus in the passage now referred to appears to have been customary in the Ottoman Porte. “It was likewise found in the records of the empire, that the last war with Russia had occasioned the fitting out of a hundred and fifty galliots, intended to penetrate into the sea of Azoph: and the particulars mentioned in the account of the expenses not specifying the motives of this armament, it was forgotten that the ports of Azoph and Taganrag stood for nothing in the present war; the building of the galliots was ordered, and carried on with the greatest dispatch.” *Baron du Tott*, vol. ii. p. 15.

“The king has near his person an officer, who is meant to be his historiographer: he is also keeper of his seal, and is obliged to make a journal of the king's actions, good or bad, without comment of his own



upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact that may have been omitted, whether purposely or not." BRUCE's *Trav.* vol. ii. p. 596.

No. 949.—vi. 8. *And the horse that the king rideth upon, and the crown royal which is set upon his head.]* Herodotus relates that the kings of Persia had horses peculiar to themselves, which were brought from Armenia, and were remarkable for their beauty. If the same law prevailed in Persia, as did in Judea, no man might ride on the king's horse, any more than sit on his throne, or hold his sceptre. The crown royal was not to be set on the head of the man, but on the head of the horse; this interpretation is allowed by Aben-Ezra, by the Targum, and by the Syriac version. No mention is afterward made of the crown as set upon the head of Mordecai; nor would Haman have dared to advise that which could not be granted. But it was usual to put the crown royal on the head of a horse led in state; and this we are assured was a custom in Persia, as it is with the Ethiopians to this day; and so with the Romans. Horses drawing triumphal chariots were crowned.  
GILL, *in loc.*

No. 950.—vi. 12. *Having his head covered.]* This was so natural and significative a method of expressing confusion of grief, that it was adopted by other nations as well as the Jews. Demosthenes being on a particular occasion hissed by the people, went home with his head covered. (*Plutarch in Demosthene.*) More instances of this may be found in *Lively's Chronology of the Persian Monarchy*, p. 18, 19.

No. 951.—vii. 8. *And Haman was fallen upon the bed whereon Esther was.*] They sat, or rather lay, upon beds, as they eat and drank ; and Haman fell down as a supplicant at the feet of Esther, laying his hand upon her knees, and beseeching her to take pity upon him. It was the custom among the Greeks and Romans to embrace the knees of those whom they petitioned to be favourable to them. It was indeed usual in their religious worship to touch the knees of their gods. Sulpitius Severus apprehends this to have been done by Haman in the present instance.

PATRICK, *in loc.*

No. 952.—viii. 15. *And Mordecai went out from the presence of the king in royal apparel of blue and white.*] White garments were usually worn by those who set up as candidates for any honourable employment in the state : and it was done to shew how justly and innocently they would perform the duties and offices committed to their charge. See *Horace*, b. i. od. 35. l. 21.

No. 953.—ix. 26. *Wherefore they called these days Purim.*] This festival was to be kept two days successively, the fourteenth and fifteenth of the month Adar, ver. 21. On both days of the feast the modern Jews read over the Megillah, or book of Esther, in their synagogues. The copy there read must not be printed, but written on vellum in the form of a roll ; and the names of the ten sons of Haman are written on it in a peculiar manner, being ranged, they say, like so many bodies hanged on a gibbet. The reader must pronounce all these names in one breath. Whenever Haman's name is pronounced, they make a terrible noise in the synagogue : some drum with their

feet on the floor, and the boys have mallets, with which to knock and make a noise. They prepare themselves for their carnival by a previous fast, which should continue three days, in imitation of Esther's, Esther iv. 16. but they have mostly reduced it to one day.

JENNINGS's *Jewish Ant.* vol. ii. p. 305.

## No. 954.—JOB i. 3.

*Five hundred she-asses.*

“IT is remarkable that in this passage female asses only are enumerated; the reason is, because in them great part of their wealth consisted; the males being few, and not held in equal estimation. We find that the former were chosen for riding by the natives of these parts: and the ass of Balaam is distinguished as a female. They were probably led to this choice from convenience; for, where the country was so little fertile, no other animal could subsist so easily as this: and there was another superior advantage in the female; that whoever traversed these wilds upon a she-ass, if he could but find for it sufficient browse and water, was sure to be rewarded with a more pleasing and nutritious beverage.” BRYANT’s *Observations*, p. 61.

No. 955.—i. 3. *So that this man was the greatest of all the men in the East.*] Job might well be styled the greatest man in the land of Uz, when he was possessed of half as many camels as a modern king of Persia. “The king of Persia being in Mazanderan in the year 1676, the Tartars set upon the camels of the king in the month of February, and took three thousand of them, which was a great loss to him, for he has but seven thousand in all, if their number should be complete: especially considering that it was winter, when it was difficult to procure others in a country which was a stranger to commerce, and their importance, these beasts carrying all the baggage; for which reason they are called the ships of Persia.” *Chardin*.

HARMER, vol. ii. p. 436.

No. 956.—i. 5. *When the days of their feasting were gone about.*] The feasting continued till they had been at each other's house in turn. Something like this is practised by the Chinese, who have their co-fraternities, which they call the brotherhood of the month; this consists of thirty, according to the number of days therein, and in a circle they go every day to eat at one another's houses by turns. If one man have not convenience to receive the fraternity in his own house, he may provide for it at another; and there are many public-houses very well provided for this purpose. *Semedo's Hist. of China*, part i. c. 13.

No. 957.—i. 20. *And shaved his head.*] Among the Jews and neighbouring nations, it was an usual sign of mourning to shave the head. This was the practice of Job: and in Jer. xli. 5. we read of fourscore men who were going to lament the desolations of Jerusalem, having their beards shaven, and their clothes rent. It was also usual among the Persians. (*Quint. Curt. de Gestis Alexand.* l. x. c. 5. § 17.) *Suetonius* in his life of Caligula observes, that on the death of Cæsar Germanicus some barbarous nations at war among themselves and with the Romans agreed to a cessation of hostilities, as if their grief had been of a domestic nature, and on an occasion which alike concerned them both; he adds, *Regulos quosdam (ferunt) barbam posuisse et uxorū capita rasisse ad indicium maximi luctus*. See also Jer. vii. 29. Micah i. 16. Isaiah vii. 20.

No. 958.—ii. 4. *Skin for skin, yea, all that a man hath, will he give for his life.*] Before the invention of money, trade used to be carried on by barter; that is, by exchanging one commodity for another. The men who had been hunting in the woods for wild beasts would carry their skins to market, and exchange them

with the armourer for so many bows and arrows. As these traffickers were liable to be robbed, they sometimes agreed to give a party of men a share for defending them, and skins were a very ancient tribute: with them they redeemed their own shares of property and their lives. It is to one or both of these customs that these words allude, as a proverb.

*Biblical Researches*, vol. ii. p. 88.

No. 959.—ii. 10. *Thou speakest as one of the foolish women speaketh.*] Sanctius thinks that Job refers to the Idumean women, who, like other heathens, when their gods did not please them, or they could not obtain of them what they desired, would reproach and cast them away, and throw them into the fire, or the water, as the Persians are said to do.

No. 960.—iii. 1. *After this opened Job his mouth.*] It is to be observed, says Mr. Blackwell, (*Inquiry into the Life of Homer*, p. 43.) that the Turks, Arabians, and Indians, and in general most of the inhabitants of the East, are a solitary kind of people; they speak but seldom, and never long without emotion. Speaking is a matter of moment among such people, as we may gather from their usual introductions: for, before they deliver their thoughts, they give notice by saying, *I will open my mouth*; as here, that is, unloose their tongue. It is thus in Homer, Hesiod, and Orpheus: and thus also *Virgil*:

————finem dedit ore loquendi. *Æn.* vi. 76.

He made an end of speaking with his mouth.

No. 961.—iii. 3. *Let the day perish wherein I was born.*] The Greeks had their *αποφράδες*, and the Romans their *dies infausti*; that is, certain days which

had been distinguished by some great calamity; on which, therefore, they did not indulge themselves in any mirth or pleasure, and expected no good event to happen to them. *Tacitus* relates (*Annal.* lib. xiv § 12.) that the senate, to flatter Nero, decreed, *ut dies natalis Agrippinæ inter nefastos esset.*

No. 962.—iii. 12. *Why did the knees prevent me?*] This is not to be understood of the mother; but either of the midwife, who received the new-born infant into her lap, or of the father, as it was usual for him to take the child upon his knees as soon as it was born, Gen. i. 23. This custom obtained amongst the Greeks and Romans. Hence the goddess *Levana* had her name, causing the father in this way to own the child.

GILL, *in loco.*

No. 963.—iv. 19. *Which are crushed before the moth.*] It is probable that this means a moth-worm, which is one state of the creature alluded to. It is first enclosed in an egg, from whence it issues a worm, and after a time becomes a complete insect, or moth. The following extracts from *Niebuhr* may throw light on this passage, that man is crushed by so feeble a thing as a worm. “A disease very common in Yemen is the attack of the Guiney-worm, or the *Vena Medinensis*, as it is called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters, which people are obliged to drink in several parts of Yemen; and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. Where one unfortunately swallows any of the eggs of this insect, no immediate consequence follows: but after a considerable time, the worm begins to shew itself through the skin. Our physician, Mr. Cramer,

was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we had left Arabia. In the isle of Karak I saw a French officer named *Le Page*, who, after a long and difficult journey performed on foot and in an Indian dress, between Pondicherry and Surat, through the heart of India, was busy extracting a worm out of his body. He supposed that he had got it by drinking bad water in the country of the Marattas.

“This disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unfortunately it be broken, it then returns into the body, and the most disagreeable consequences ensue, palsy, a gangrene, and sometimes death.”

*Scripture Illustr. Expos. Index.*

No. 964.—v. 23. *For thou shalt be in league with the stones of the field.*] It has been supposed that these words refer to a custom called *scopilism*, which is thus described by *Van Egmont* and *Heyman*, (*Travels*, vol. ii. p. 156.) “In the province of Arabia there is a crime called *σποπισμος*, or fixing of stones; it being a frequent practice among them to place stones in the grounds of those with whom they are at variance, as a warning that any person who dares to till that field should infallibly be slain by the contrivance of those who placed the stones there.” This malicious practice is thought to have had its origin in Arabia Petraea. See 2 Kings iii. 19, 25.

No. 965.—vii. 19. *Let me alone till I swallow down*



*my spittle.*] This is a proverb among the Arabians to the present day, by which they understand, Give me leave to rest after my fatigue. This is the favour which Job complains is not granted to him. There are two instances which illustrate the passage (quoted by *Schultens*) in *Hariræes's Narratives*, entitled the Assembly. One is of a person, who, when eagerly pressed to give an account of his travels, answered with impatience, "Let me swallow down my spittle, for my journey hath fatigued me." The other instance is of a quick return made to one who used that proverb, "Suffer me," said the person importuned, "to swallow down my spittle:" to which his friend replied, "You may if you please swallow down even Tigris and Euphrates;" that is, take what time you please. *Biblical Researches*, vol. i. p. 84.

No. 966.—ix. 18. *He will not suffer me to take my breath.*] Dr. Gill is of opinion that in these words there is an allusion to the hot burning winds, which prevailed in the eastern countries; and which sometimes blew so strong as almost to take away a man's breath. *Thevenot (Travels*, part i. b. 1. c. 34.) reports, that between Suez and Cairo they had for a day's time and more so hot a wind, that they were forced to turn their backs to it to take breath.

No. 967.—xvi. 9. *He gnasheth upon me with his teeth.*] Homer describing Achilles arming to revenge the death of Patroclus, among other signs of indignation mentions the grinding of his teeth:

Τὸ καὶ ὀδόντων μὲν παναχὴ πέλε. Π. xix. 365.

Grief and revenge his furious heart inspire,  
His glowing eye-balls roll with living fire:  
*He grinds his teeth*, and, furious with delay,  
O'erlooks th' embattl'd host, and hopes the bloody day.

POPE.

Thus in *Virgil*, Hercules is described *furens animis, dentibus infrendens*, raging in mind, and gnashing his teeth. (*Æn.* viii. 228.) So also Polyphemus:

*Dentibus infrendens gemitu.*

*Æn.* iii. 664.

No. 968.—xvii. 9. *He that hath clean hands.*] The idea here suggested is that of purity and holiness. *Porphyry* observes, that in the Leontian mysteries the initiated had their hands washed with honey, instead of water, to intimate that they were to keep their hands pure from all wickedness and mischief; honey being of a cleansing nature, and preserving other things from corruption.

No. 969.—xviii. 4. *Shall the earth be forsaken for thee? and shall the rock be removed out of its place?*] When the Orientals would reprove the pride or arrogance of any person, it is common for them to desire him to call to mind how little and contemptible he and every mortal is, in these or similar apophthegms:

What though Mahommed were dead,  
His imams (or ministers) conducted the affairs of the nation.  
The universe shall not fall for his sake.  
The world does not subsist for one man alone.

LOWTH'S *Lect.* (*Gregory's Translat.*) vol. ii. p. 420.

No. 970.—xviii. 15. *Brimstone shall be scattered upon his habitation.*] *Scheuchzer* (*Physic. Sacr.* vol. iv. p. 709.) is of opinion that this expression refers to the lustration of houses with sulphur, to drive away dæmons, remove impurity, and make them fit to dwell in: (*Homer, Od.* xxii. *prope finem*) but others think it is to be understood of the burning of sulphur in houses at funerals, to testify and exaggerate mourning. *Livy* mentions this practice as usual amongst the Romans, lib. xxx. c. 15.

No. 971.—xxi. 33. *The clods of the valley shall be sweet unto him.*] These words seem to suppose that the person buried in a grave may partake in some respects of the prosperous state of the tomb which contains him. Such an idea seems to have been indulged by Sultan Amurath the Great, who died in 1450. “Presently after his death, Mahomet his sonne, for feare of some innouation to be made at home, raised the siege, and returned to Hadrianople: and afterwards with great solemnitie buried his dead body at the west side of Prusa in the suburbs of the citie, where he now lieth, in a chappell without any rooffe, his graue nothing differing from the manner of the common Turks; which they say he commanded to be done in his last will, that the mercie and blessing of God (as he termed it) might come vnto him by the shining of the sunne and moone, and falling of the raine and dew of heauen upon his graue.” KNOLLES’S *Hist. of the Turks*, p. 332.

No. 972.—xxvii. 21. *The east-wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.*] The ancients were persuaded that some persons were carried away by storms and whirlwinds. *Homer* gives us an instance of this, making one exclaim,

Snatch me, ye whirlwinds, far from human race,  
Toss’d through the void illimitable space.     *Odys.* b. xx.

See also *Isaiah* xli. 16.

No. 973.—xxix. 3. *When his candle shone upon my head.*] The houses of Egypt, according to *Maillet*, are never without lights in the night-time. If such were the ancient custom not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will

strongly illustrate this passage. Mr. *Scott*, however thinks that there is probably an allusion to the lamps, which hung from the ceiling in the banqueting-rooms of the wealthy Arabs; not unlike what *Virgil* mentions in the palace of Dido,

——dependent lychni laquearibus aureis  
Incensi.

*Æn.* i. 730.

From gilded roofs depending lamps display  
Nocturnal beams that imitate the day.

DRYDEN.

No. 974.—xxix. 7. *When I prepared my seat in the street.*] Job here speaks of himself as a civil magistrate, as a judge upon the bench, who had a seat erected for him to sit upon whilst he was hearing and trying causes: and this was set up in the street, in the open air, before the gate of the city, where great numbers might be convened, and hear and see justice done. The Arabs to this day hold their courts of justice in an open place, under the heavens, as in a field, or a market-place. See *Norden's Travels in Egypt*, vol. ii. p. 140.

No. 975.—xxix. 8. *The aged arose, and stood up.*] “This is a most elegant description, and exhibits most correctly that great reverence and respect which was paid even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood; they continued to do it, though even the attempt was so difficult.”

LOWTH'S *Lect.* vol. ii. p. 412.

No. 976.—xxix. 19. *The dew lay all night upon my branch.*] It is well known that in the hot eastern countries, where it rarely rains during the summer months, the

copious dews which fall there during the night contribute greatly to the nourishment of vegetables in general. “This dew,” says *Hasselquist*, speaking of the excessively hot weather in Egypt, “is particularly serviceable to the trees, which would otherwise never be able to resist this heat; but with this assistance they thrive well and blossom, and ripen their fruit.” *Travels*, p. 455.

No. 977.—xxx. 4. *Who cut up mallows by the bushes, and juniper roots for their meat.*] *BIDDULPH* (*Collection of Voyages and Travels from the Library of the Earl of Oxford*, p. 807.) says he “saw many poor people gathering mallows and three-leaved grass, and asked them what they did with it: they answered, it was all their food; and that they boiled it, and did eat it. Then we took pity on them, and gave them bread, which they received very joyfully, and blessed God that there was bread in the world.”

HARMER, vol. iii. p. 166.

No. 978.—xxx. 23. *Death, the house appointed for all living.*] Those expressions in which the grave is described as *the house appointed for all living*; the *long home* of man; and *the everlasting habitation*; are capable of much illustration from antiquity. *MONTFAUCON* says, “We observed in the fifth volume of our Antiquity a tomb styled *quietorium*, a resting-place. *Quiescere*, to rest, is often said of the dead in epitaphs. Thus we find in an ancient writer a man speaking of his master who had been long dead and buried, *cujus ossa bene quiescant*; may his bones rest in peace. We have an instance of the like kind in an inscription in *Gruter* (p. 696.) and in another (p. 594.) *fecit sibi requietorium*, he made himself a resting-place.

This resting-place is called frequently too an *eternal*

*house.* In his life-time he built himself an eternal house, says one epitaph. He made himself an eternal house with his patrimony, says another. He thought it better (says another) to build himself an eternal house, than to desire his heirs to do it. They thought it a misfortune when the bones and ashes of the dead were removed from their place, as imagining the dead suffered something by the removal of their bones. This notion occasioned all those precautions used for the safety of their tombs, and the curses they laid on those who removed them."

No. 979.—xxx. 20. *The fleece of my sheep.*] It was common in Judea, and possibly in other eastern countries, to clothe their sheep to keep their wool clean from dirt and filth. *Horace* seems to allude to this custom when, speaking of the Tarentine sheep, he says,

Dulce pellitis ovibus Galesi  
Flumen.

B. ii. Od. 6.

This practice was unquestionably designed to enhance the value of the fleece, and render the wool itself more useful and excellent.

No. 980.—xxxii. 21. *Neither let one give flattering titles unto man.*] The Hebrew word here used signifies to surname, or more properly to call a person by a name which does not strictly belong to him, and that generally in compliment or flattery. Mr. *Scott* on this passage informs us from *Pococke*, that "the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect."

No. 981.—xxxvii. 22. *Fair weather cometh out of the north.*] The Hebrew word for fair weather is rendered by the LXX. ΝεΦη χρυσαυγεια, *gold-coloured clouds*. An old Greek tragedian, quoted by *Grotius*, speaks of Χρυσωπος Αιθρη, *the gilded ether*. *Varro* uses the phrase *aurescit aer, the air is gilded*. The poets abound with passages comparing the solar orb or light to gold. Thus *Virgil*, *Georg.* i. 232, calls the sun *aureus*, or golden: and *Milton*, *Par. Lost*, b. iii. 572, mentions

The golden sun in splendor likest heav'n:

And *Thomson*, in his description of a summer's morning, introduces,

——the mountain's brow  
*Illum'd with fluid gold.* *Summer*, lin. 83.

No. 982.—xli. 7. *Or his head with fish spears?*] The Hebrew root of the word rendered *fish-spears* seems to have no connection in sense with spears. The Hebrew phrase may mean *to insert, place, or set in*; the Chaldee Targum on this verse runs literally thus: *Is it possible that thou shouldst place his skin in the booth, and his head in the shed or hut for fish?* Agreeably to this idea the whole verse may refer, as *Gusset* has observed, to the fishermen's custom of hanging up in their huts the skins or heads of the strange or monstrous fishes they had taken; as hunters did those of wild beasts, and as our fox-hunters still nail up against the stable door the heads of the foxes they have killed.

PARKHURST'S *Heb. Lex.* p. 614. *ed.* 4.

No. 983.—xli. 20. *Out of his nostrils goeth smoke as out of a scething-pot or caldron.*] This last word is usually translated a rush or a bulrush, and may probably refer to an ancient custom in the East of placing

dishes of food on mats. *D'Arvieux* says (*Voy. dans la Pal.* p. 29.) that a supper, which the inhabitants of a village in Palestine prepared for him, consisted of fried fish, eggs, rice, &c. placed upon a mat, or a round table made of straw stitched together. If the word rendered a *caldron* in this passage have this meaning, it gives a very natural sense to the text, and is much more intelligible than the idea which some have attached to it.

HARMER, vol. i. p. 359.

No. 984.—xlii. 14. *And he called the name of the first Jemima.*] To vary names by substituting a word similar in sound is very prevalent in the East. The following extract from Sir *Thomas Roe* (p. 425.) is a striking example of this circumstance. “They speak very much in honour of Moses, whom they call *Moosa calim Alla*, Moses the publisher of the mind of God: so of Abraham, whom they call *Ibrahim carim Alla*, Abraham the honoured, or the friend, of God: so of Ishmael, whom they call *Ismal*, the sacrifice of God: so of Jacob, whom they call *Acob*, the blessing of God: so of Joseph, whom they call *Eesoff*, the betrayed for God: so of David, whom they call *Dahood*, the lover and praiser of God: so of Solomon, whom they call *Selymon*, the wisdom of God: all expressed in short Arabian words, which they sing in ditties, unto their particular remembrances. Many men are called by these names: others are called *Mahmud*, or *Chaan*, which signifies the moon; or *Frista*, which signifies a star. And they call their women by the names of spices or odours; or of pearls or precious stones; or else by other names of pretty or pleasing signification. So Job called his daughters.”



No. 935.—PSALM xviii. 33.

*He maketh my feet like hinds' feet.*

THIS was reckoned a very honourable qualification amongst the ancient warriors, who, as they generally fought on foot, were enabled by their agility and swift-ness speedily to run from place to place, to give orders, attack their enemies, defend their friends, or for any other purposes the service might require of them. Achilles was *ποδας ὠκυς*, swift-footed. *Virgil's* Nisus is hyperbolically described,

Et ventis et fulminis ocior alis.

*Æn.* v.

It was one of the warlike Camilla's excellences that she was able

—— Cursu pedum prævertere ventos.

*Æn.* vii.

See also 2 Sam. i. 23. 1 Chron. xii. 8.

No. 986.—xviii. 34. *He teacheth my hands to war, so that a bow of steel is broken by mine arms.*] This was an argument of great strength. Thus in the story of the bow of Ulysses, which none of the suitors were able to draw, it is said,

So the great master drew the mighty bow,  
And drew with ease: one hand aloft display'd  
The bending horns, and one the string essay'd.

*Odys.* lib. xxi. 409.

When Ulysses had thus bent his bow, and shot the arrows through the rings; he glories, and says to his son Telemachus,

———Nor have I wrought thee shame ;  
 Nor err'd this hand unfaithful to its aim ;  
 Nor prov'd the toil too hard ; nor have I lost  
 That ancient vigor, once my pride and boast. POPE.

*Herodotus* tells us that when Cambyses sent his spies into the country of Ethiopia, the king of that country, well understanding the intention of their coming, said to them, when the Persians can easily draw bows of this largeness, then let them invade the Ethiopians. He then unstrung the bow and gave it them to carry to their master. (*Thalia*, c. 21.)

No. 987. xix. 5. *Which is as a bridegroom coming out of his chamber.*] Marriages among the Hebrews were performed with great public rejoicings. Among other rites then in use *Buxtorf* (*Synagoga Jud.*) informs us, that it was usual for a tent or canopy to be pitched in the open air, in which the bride and bridegroom met; and the bride being delivered to the bridegroom, they came forth with great pomp and joy.

No. 988.—xxiii. 5. *Thou anointest my head with oil.*] The Psalmist here alludes to the custom of eastern countries at feasts in anointing the heads of the guests with oil. Eccl. ix. 7, 8. Matt. vi. 17. On certain occasions the head was anointed, as well as other parts of the body. Hence *Propertius*,

Terque lavet nostras spica Cilissa comas. Lib. ij. el. 6. v. 74.

In the time of *Homer* it was usual both to wash and anoint before meals not the head only, but the feet also. (*Iliad* x. 577.) See Luke vii. 38, 46. It is spoken of as an ancient custom by *Aristophanes* (*Vesp.* p. 473.) for daughters to anoint the feet of their parents after they had washed them.

No. 989.—xxiii. 5. *Thou anointest my head with oil: my cup runneth over.*] In the East the people frequently anoint their visitors with some very fragrant perfume; and give them a cup or a glass of some choice wine, which they are careful to fill till it runs over. The first was designed to shew their love and respect; the latter to imply that while they remained there, they should have an abundance of every thing. To something of this kind the Psalmist probably alludes in this passage.

No. 990.—xxvi. 6. *I will wash my hands in innocence, so will I compass thine altar, O Lord.*] It was usual for the priests to go round the altar, when they had laid the sacrifice upon it, and bound it to the horns of it at the four corners, and there sprinkled and poured out the blood, Ps. xliii. 4. in order to which they washed their hands. In the worship of the heathen, the same ceremony was performed before the commencement of the service; so *Tibullus*:

—————Purâ cum veste venite,  
Et manibus puris sumite fontis aquam. *Lib. ii. El. 1. 13.*

But come ye pure, in spotless garbs array'd,  
For you the solemn festival is made:  
Come, follow thrice the victim round the lands,  
In running water purify your hands. GRAINGER.

No. 991.—xxviii. 2. *When I lift up my hands toward thy holy oracle.*] Lifting up the hands was a gesture commonly used in prayer by the Jews. There are many instances to prove that it was practised by the heathens also. See *Homer, Il. v. 174.* So also *Horace*:

Cœlo suspinas si tuleris manus  
Nascente lunâ—— B. iii. Od. 23. 1.

Other instances may be found in *Virgil, Æn. ii. and x.*

No. 992.—xxx. Title. *A psalm and song at the dedication of the house of David.*] It was common when any person had finished a house and entered into it, to celebrate it with great rejoicing, and keep a festival to which his friends were invited, and to perform some religious ceremonies to secure the protection of heaven. Thus, when the second temple was finished, the priests, and Levites, and the rest of the captivity, kept the dedication of the house of God with joy, and offered numerous sacrifices, Ezra vi. 16. We read in the New Testament of the feast of the dedication, appointed by Judas Maccabæus in memory of the purification and restoration of the temple of Jerusalem, after it had been defiled and laid in ruins by Antiochus Epiphanes; and celebrated annually, to the time of its destruction by Titus, by solemn sacrifices, music, songs, and hymns to the praise of God; and feasts, and every thing that could give the people pleasure, for eight days successively. (*Josephus Ant. l. xii. § 7.*) This was customary even amongst private persons. Deut. xx. 5. The Romans also dedicated their temples and their theatres. (*Suet. Octav. c. xliii. § 13.*) So also they acted with respect to their statues, palaces, and houses.

CHANDLER's *Life of David*, vol. ii. p. 8.

No. 993.—xxxii. 4. *My moisture is turned into the drought of summer.*] In England and the neighbouring countries it is common for rain to fall in all months of the year. But it is not so in the Levant. Egypt has scarce any rain at all, and Dr. *Shaw* affirms that it is as uncommon in what they call at Algiers the Desert, which is the most southern part of that country. These, however, are peculiar cases. Rain indiscriminately in the winter months, and *none at all* in the summer, is what is most common in the East. *Jacobus de Vitriaco* assures us it is thus in Judea; for he observes that “light-

ning and thunder are wont, in the western countries, to be in the summer, but happen in the Holy Land in winter. In the summer it seldom or never rains there: but in winter, though the returns of rain are not so frequent, after they begin to fall they pour down for three or four days and nights together as vehemently as if they would drown the country." (*Gesta Dei per Francos*, vol. i. p. 1097.) The withered appearance of an eastern summer, which is very dry, is doubtless what the Psalmist refers to when he says, *my moisture is turned into the drought of summer*. The reference is not to any particular year of drought, but to what commonly occurs.

HARMER, vol. i. p. 6.

No. 994.—xxxv. 6. *Let their way be dark and slippery.*] This is an allusion to some of the valleys in the land of Palestine, which were dark, and the roads in them very smooth and slippery. *Maundrell's Travels*, p. 7.

No. 995.—xxxv. 7. *They have hid for thee their net in a pit.*] This is said in allusion to the custom of digging pits, and putting nets into them, for the purpose of catching wild beasts; they were covered with straw, or dust, or such like things, that they might not be discerned.

No. 996.—xxxv. 16. *With hypocritical mockers in feasts.*] This may probably refer to some of Saul's courtiers, who were parasites and flatterers, and made it their business at Saul's table and in their banquetings to mock at David. They were *hypocritical mockers of or for a piece of bread*, as it may be rendered: the same word is used for a pasty or cake, and for flatterers: they used at their feasts to throw a pasty baked with honey to parasites. *WEEMSE's Christ. Syn.* l. i. c. 6. p. 209.

No. 997.—xlv. 9. *Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir.*] It was the custom anciently in the East, and it is still among the Turkish princes, to have one among their many wives superior to all the rest in dignity. Lady *M. W. Montagu* tells us, (vol. ii. p. 156.) that she learnt from the Sultana Haliten, favourite of the late emperor Mustapha, that the first those princes made choice of was always after the first in rank, and not the mother of the eldest son, as other writers would make us believe. See also 2 Chron. xi. 21, 22. 2 Chron. xv. 16.

No. 998.—lv. 17. *Evening, and morning, and at noon will I pray.*] The frequency and the particular seasons of prayer are circumstances chiefly connected with the situation and disposition of such as habituate themselves to this exercise. But from a singular conformity of practice in persons remote both as to age and place it appears probable that some idea must have obtained generally, that it was expedient and acceptable to pray three times every day. Such was the practice of David, and also of Daniel (see ch. vi. 10.) and as a parallel, though, as far as connected with an idolatrous system, a different case, we are informed that “it is an invariable rule with the Brahmins to perform their devotions three times every day: at sun-rise, at noon, and at sunset.” MAURICE’S *Indian Antiquities*, vol. v. p. 129.

No. 999.—lvii. 4. *And their tongue a sharp sword.*] There was a sort of swords called *Lingulæ*, because in the shape of a tongue. *A. Gell. Noct. Attic.* l. x. c. 25.

No. 1000.—lviii. 5. *The voice of charmers.*] Whether any man ever possessed the power to enchant or charm adders and serpents; or whether those who pretended to

do so profited only by popular credulity, it is certain that a favourable opinion of magical power once existed. Numerous testimonies to this purpose may be collected from ancient writers. Modern travellers also afford their evidence. Mr. *Browne* (in his *Travels in Africa*, p. 83.) thus describes the charmers of serpents. Romeili is an open place of an irregular form, where feats of juggling are performed. The charmers of serpents seem also worthy of remark, their powers seem extraordinary. The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these psylli in all directions, without having had their fangs extracted or broken, and without doing them any injury.

There appears to have been a method of charming serpents by sounds, so as to render them tractable and harmless. The ancients expressly ascribe the incantation of serpents to the human voice. Thus in *Apollonius Rhodius* (lib. iv. b. 147.) Medea is said to have soothed the monstrous serpent or dragon, which guarded the golden fleece, with her sweet voice. And the laying of that dragon to sleep is by *Ovid* ascribed to the words uttered by Jason:

Verbaque ter dixit placidos facientia somnos,  
Somnus in ignotos oculos subrepat.      *Metam.* l. vii. 153.

So *Virgil* attributes the like effects on serpents to the song, as well as to the touch of the enchanter.

Viperco generi et graviter spirantibus hydria  
Spargere, qui somnos cantûque manûque solebat,  
Mulcebatque iras, et morsus arte levabat.      *Æn.* vii. l. 753.

His wand and holy words the viper's rage  
And venom'd wound of serpents could assuage. DRYDEN.

No. 1001.—lxiv. 3. *And bend their bows to shoot their arrows, even bitter words.*] This appears to be an allusion to the practice of fixing letters in arrows, and shooting or directing them where it was desired they should fall and be taken up. Timoxenus and Artabazus sent letters to one another in this way at the siege of Potidara. Thus the Jews say Shebna and Joab sent letters to Sennacherib, acquainting him that all Israel were willing to make peace with him, but Hezekiah would not suffer them. GILL, *in loc.*

No. 1002.—lxviii. 24. *They have seen thy goings, O God, even the goings of my God, my king, in the sanctuary.*] Instead of the word *goings*, Dr. Hurdis (*Dissertations on Psalm and Prophecy*, p. 68.) substitutes that of *processions*, referring to the custom of the Egyptians at the overflowing of the Nile. He observes that the flood of Egypt, like that of Palestine, was autumnal, and both may be ascribed to the same periodical rains. The ceremonies also observed in Egypt during the swelling of the Nile, and when it had attained its happiest height, as frequently alluded to by the sacred writers, were perfectly similar to those of the Hebrews. To the present day, we are informed by Irwin, (*Travels*, vol. i. p. 307.) that at the first visible rise of the river the female chorus, singing and dancing to the sound of instruments, goes in procession by night to the stream. In veneration of the benevolent power who thus dispenses annually the blessings of plenty, it not only praises him till it reaches the brink of the flood, but even bathes in its waters, to express the most unbounded adoration. The very same custom manifestly prevailed when the infant Moses was found



floating upon the river. For it is not sufficient to say with our translators, that when the daughter of Pharaoh went down to the flood, her maidens walked along by the river-side. The word which expresses their motion is always used by the sacred writers to describe the action of the chorus; as the Psalmist explains it in these words. HURDIS on *Psalm and Prophecy*, p. 68.

No. 1003.—[lxviii. 25. *The singers went before.*] The same custom prevailed also amongst the Gentiles in their solemn processions: for both before and after, as well as during the time of their libations and sacrifices, they sang hymns in praise of their respective deities: and when they celebrated the supposed advent of their gods at particular times, it was with the greatest demonstrations of joy, with dancing, music; and songs. (See *Callimachus, Hy. in Apol.* v. 12.) On this account they employed persons to compose these sorts of hymns; and that the singing of them might be performed with greater harmony and dignity, they chose for this religious service persons trained up to, and well skilled in, vocal music. For this employment they brought up children of both sexes, who marched in procession at their great festivals. See *Horace, Carm. Sec.* and *Catullus, Carm. Sec.*

CHANDLER'S *Life of David*, vol. ii. p. 82.

No. 1004.—[lxviii. 30. *Rebuke the company of the spear-men.*] Literally, *rebuke the beast of the reeds*, or canes. This in all probability means the wild-boar, which is considered as destructive to the people of Israel, Psalm lxxx. 13. That wild-boars abound in marshes, fens, and reedy places appears from LE BRUYN, who says, “we were in a large plain full of canals, marshes, and bull-rushes. This part of the country is infested by a vast number of wild-boars, that march in troops,

and destroy all the seed and fruits of the earth, and pursue their ravages as far as the entrance into the villages. The inhabitants, in order to remedy this mischief, set fire to the rushes which afford them a retreat, and destroyed above fifty in that manner: but those that escaped the flames spread themselves all round in such a manner, that the people themselves were obliged to have recourse to flight, and have never disturbed them since for fear of drawing upon themselves some greater calamity. They assured me that some of these creatures were as large as cows." *Travels*, vol. ii. p. 62. See also *Apollonius*, lib. ii. 820. *Virgil Æn.* x. *Ovid. Metam.* viii.

*Scripture Illust. Expos. Index.*

No. 1005.—lxix. 21. *In my thirst they gave me vinegar to drink.*] The refreshing quality of vinegar cannot be doubted; but a royal personage had reason to complain of his treatment in having this only presented to him to quench his thirst, when it was only made use of by the meanest people. *Pitts* (p. 6.) tells us, that the food that he and the rest had when first taken by the Algerines was generally only five or six spoonfuls of vinegar, half a spoonful of oil, a few olives, with a small quantity of black biscuit, and a pint of water, a day. The juice of lemons is what those of higher life now use, and probably among the higher orders the juice of pomegranates might be used, to produce a grateful acidity.

HARMER, vol. i. p. 395.

No. 1006.—lxxii. 9—11. *His enemies shall lick the dust.*] In Mr. *Hugh Boyd's* account of his embassy to the king of Candy in Ceylon, there is a paragraph which singularly illustrates this part of the Psalm; and shews the adulation and obsequious reverence, with which an eastern monarch is approached. \*

Describing his introduction to the king, he says, "The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they repeated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived:—that the head of the king of kings might reach beyond the sun; that he might live a thousand years, &c."

Compare this with the passage of Scripture now referred to. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust*, i. e. the wild unconquered Arabians shall be brought to abject submission. This is beautifully emblematic of the triumph of Christ over those nations and individuals, whom it appeared impossible for the Gospel to subdue. *The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him.*

No. 1007.—*lxxii. 16. They of the city shall flourish like grass of the earth.*] The rapidity with which grass grows in the East is the idea here referred to. "When the ground there hath been destitute of rain nine months together, and looks all of it like the barren sand in the deserts of Arabia, where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it were by a new resurrection) is so revived,

and as it were so renewed, as that it is presently covered all over with a pure green mantle." Sir THOMAS ROE's *Voyage to India*, p. 360.

No. 1008.—lxxv. 8. *For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them.*] At entertainments, when they drank healths, it was usual to drain the vessel they drank out of as far as the sediment. So *Theocritus*:

——I'll drink

Till to the lees the rosy bowl I sink. *Idyl.* vii. 86. FAWKES.

And *Horace* :

Nec poti face tenuis cadi.

B. iii. Od. 15.

See also *Isaiah* li. 17, 22.

No. 1009.—lxxx. 17. *Let thy hand be upon the man of thy right hand.*] If we would understand the genuine import of this phrase, we must attend to a custom which obtained in Judea and other eastern countries. At meals the master of the feast placed the person whom he loved best on his right hand, as a token of love and respect: and as they sat on couches, in the intervals between the dishes, when the master leaned upon his left elbow, the man at his right hand, leaning also on his, would naturally repose his head on the master's bosom; while at the same time the master laid his right hand on the favourite's shoulder or side, in testimony of his favourable regard. See also *John* xxi. 20.

PIRIE'S *Works*, vol. iii. p. 90.

No. 1010.—civ. 26. *There go the ships; there is*

*that leviathan whom thou hast made to play therein.]* The terms of the original Hebrew are here so very strong, that we cannot doubt of the author's intention to couch a figurative sense under the literal and more obvious acceptation of his expressions. Leviathan is unquestionably the prince and people of Egypt, exhibited under the apt emblem of their own crocodile. It is not unusual with the sacred writers to allude to that country under this formidable image. Compare Isaiah xxvii. 1. with Ezek. xxix. 3. If therefore it be here said literally of the great and wide waters to which the Psalmist is pointing, *there ships shall make procession, that leviathan thou hast fashioned to perform the actions of his feast therein*, the author must intend to speak of the rejoicings of the Egyptians at the height of their flood, rather than of the sports of the leviathan, of which natural history affords no proof. The very term here applied is used to express the action of the multitude when Aaron celebrated the Egyptian feast of the golden calf, and they rose up to dance and sing before it. It is also used to denote the gestures of the triumphal procession of the Hebrews, the motions of the women who sung with timbrels, *Saul hath slain his thousands, and David his ten thousands*. That the Egyptians did anciently make processions by water to their temples, *Herodotus* bears witness. The feast of Bubastis, which is mentioned by him as the greatest of the Egyptian feasts, commenced with a procession by water. He says that "both men and women embark together, a vast multitude of each in every vessel; some of the women being furnished with crotala, play with them, while some of the men perform on the pipe, during the whole of the voyage. The remainder both of women and men sing and clap hands. This they particularly do when they draw near to any city. The women also at such times call upon the female inhabi-

tants of those cities severally to exert themselves, and they accordingly come forth and dance."

HURDIS's *Diss.* p. 133.

No. 1011.—cix. 24. *My knees are weak through fasting ; and my flesh faileth of fatness.*] A sentiment similar to that which is suggested by this passage, and expressed in words not very different, is to be met with in several ancient writers. Thus *Tryphiodorus*, (*Destruction of Troy*, v. 252.)

Lest faint and wearied e'er the task was done,  
Stretch'd through the length of one revolving sun,  
Their knees might fail, by hunger's force subdued,  
And sink, unable to support their load. MERRICK.

*Plautus*, in his *Curculio*, has taken notice of this effect of hunger.

*Tenebræ oboriuntur, gēna inediā succidunt.* Ac. ii. sc. 3.

So also *Lucretius*,

Et quoniam non est quasi quod suffulciat artus,  
Dēbile fit corpus, languescunt omnia mēbra :  
Brachia palpebræque cadunt, poplitesque procumbunt.  
Lib. iv. 948.

See Levit. xxvi. 26. Ezek. iv. 16.

No. 1012.—cxvi. 13. *The cup of salvation.*] It has been observed that the expression, *the cup of salvation*, was at least imitated by the Greeks in their phrase, *the bowl of liberty*. It occurs in *Tryphiodorus*, (*Destruction of Troy*) but is supposed to be borrowed from *Homer*, Il. vi. 526.

These ills shall cease, whenc'er by Jove's decree  
We crown the bowl to heav'n and liberty. POPE.

The free bowl, or bowl of liberty, was that in which

they made libations to Jupiter, after the recovery of their liberty. *Athenæus* mentions those cups which the Greeks called *γραμματικά ἐκτωμαῖα*, and were consecrated to the gods in consequence of some success. He gives us the inscription of one of this sort, which was ΔΙΟΣ ΣΩΤΗΡΟΣ.

No. 1013.—cxviii. 27. *Bind the sacrifice with cords even unto the horns of the altar.*] *Luther* would render this passage, *adorn the feast with leaves*: and others, *bind on the feast-day branches*, as was usual on the feast of Tabernacles, *Levit. xxiii. 40*. The heathens used to strew their altars with green herbs and flowers, particularly vervain,

——*Ramis tegerem ut frondentibus aras.*

*Virg. Æn. iii. 25.*

See also *Ovid de Trist. l. iii. El. 13.*

No. 1014.—cxxix. 6. *Let them be as the grass upon the house tops.*] The tops of the houses in Judea were flat, and so grass grew upon them, being covered with plaister of terrace. As it was but small and weak, and, being on high was exposed to the scorching sun, was soon withered. (*Shaw's Travels*, p. 210.) *Menochius* says, that he saw such roofs in the island of Corsica, flat, and, having earth upon them, on which grass grew of its own accord; but being burnt up in summer time by the sun, soon withered. (*De Republica Heb. l. vii. c. 5. p. 666.*) But what *Olaus Magnus* relates is extraordinary. He says, that in the northern gothic countries they feed their cattle on the tops of houses, especially in a time of siege; that their houses are built of stone, high and large, and covered with rafters of fir and bark of birch: on this is laid grass-carth, cut

out of the fields four-square, and sowed with barley or oats, so that their roofs look like green meadows: and, that what is sown, and the grass that grows thereon, may not wither before plucked up, they very diligently water it. (*De Ritu Gent. Septent.* l. ix. c. 12.) Maundrell (*Journey from Aleppo*, p. 144.) says, that these words allude to the custom of plucking up corn from the roots by handfuls, leaving the most fruitful fields as naked as if nothing had ever grown in them; and that this is done, that they may not lose any of the straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being made in that country.

No. 1015.—cxxxii. 18. *Upon his head shall the crown flourish.*] “ This idea seems to be taken from the nature of the ancient crowns bestowed upon conquerors. From the earliest periods of history the laurel, olive, and ivy furnished crowns to adorn the heads of heroes, who had conquered in the field of battle; gained the prize in the race; or performed some other important service to the public. These were the dear-bought rewards of the most heroic exploits of antiquity. This sets the propriety of the phrase in full view. The idea of a crown of gold and jewels flourishing is at least unnatural; whereas flourishing is natural to laurels and oaks. These were put upon the heads of the victors in full verdure.”

PIRIE'S *Works*, vol. iii. p. 124.

No. 1016.—cxxxiii. 2. *It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.*] The manner of performing the ceremony of anointing the high priest has been particularly transmitted to us by the rabbinical writers. They inform us that the oil was poured on the top of the priest's head,



which was bare, so plentifully, as to run down his face upon his beard, to the *collar* (not the lower skirts) of his robe. It has been said, that at the consecration of the high priest the unction was repeated seven days together, an opinion founded upon Exod. xxix. 29, 30.

JENNINGS's, *Jewish Ant.* vol. i. p. 210.

No. 1017.—cxxxvii. 9. *Happy shall he be that taketh and dasheth thy little ones against the stones.*] This was an instance of cruelty frequently exercised in the sack-ing of towns. Thus Isaiah (c. xiii. v. 16.) foretells to Babylon, that her children shall be dashed in pieces before her eyes by the Medes. See also Hosea xiii. 16. So also in *Homer* one exclaims,

My city burnt,  
My bleeding infants dash'd against the floor;  
'These I have yet to see, perhaps yet more.

*Il. β. v. 22. POPE.*

He also represents Andromache lamenting over Hector:

Thou too, my son! to barb'rous climes shalt go,  
The sad companion of thy mother's woe;  
Driv'n hence a slave before the victor's sword;  
Condemn'd to toil for some inhuman lord:  
Or else some Greek, whose father press'd the plain,  
Or son, or brother, by great Hector slain,  
In Hector's blood his vengeance shall enjoy,  
And hurl thee headlong from the tow'rs of Troy.

*Il. xxiv. 732. POPE.*

No. 1018.—cxlix. 5. *Let them sing aloud upon their beds.*] Among some of the most celebrated of the ancients war was proclaimed by the ministers of religion, and military expeditions were opened by devout processions and public sacrifices. The 149th Psalm was doubtless composed on such an occasion. It was sung when David's army was marching out to war against

the remnant of the devoted nations, and first went up in solemn procession to the house of God, there as it were to consecrate the arms he put into their hands. The *beds* referred to, on which they were to sing aloud, were probably the couches on which they lay at the banquet attending their sacrifices; which gives a noble sense to a passage on any other interpretation hardly intelligible. DODDRIDGE's *Works*, vol. iii. p. 52.

## No. 1019.—PROVERBS i. 1.

*Proverbs.*

“ In those periods of remote antiquity, which may with the utmost propriety be styled the infancies of societies and nations, the usual, if not the only, mode of instruction was by detached aphorisms or proverbs. Human wisdom was then indeed in a rude and unfinished state: it was not digested, methodized, or reduced to order and connection. Those who by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge, were desirous of reducing it into the most compendious form, and comprised in a few maxims those observations which they apprehended most essential to human happiness. This mode of instruction was, in truth, more likely than any other to prove efficacious with men in a rude stage of society; for it professed not to dispute, but to command; not to persuade, but to compel: it conducted them, not by a circuit of argument, but led immediately to the approbation and practice of integrity and virtue. That it might not, however, be altogether destitute of allurements, and lest it should disgust by an appearance of roughness and severity, some degree of ornament became necessary; and the instructors of mankind added to their precepts the graces of harmony, and illuminated them with metaphors, comparisons, allusions, and the other embellishments of style. This manner, which with other nations prevailed only during the first periods of civilization, with the Hebrews continued to be a favourite style to the latest ages of their literature.” *LOWTH’S Lectures on the Hebrew Poetry*, vol. i. p. 162.

No. 1020.—iii. 16. *Length of days is in her right hand, and in her left riches and honour.*] Wisdom is here represented as a queen, holding in one hand, instead of a sceptre, length of days, and in the other, instead of a globe, riches and honour. The allusion is thought by some to be to an ancient custom of numbering things and the ages of men by the hand and fingers, beginning with the left hand; and when they came to a hundred, going on to the right. So that in her right hand might be said to be length of days, few persons arriving to that number. (*Alex. ab Alex. Genial. Dier.* l. i. c. 14.) To this *Juvenal* refers when speaking of Nestor,

Suos jam dextra computat annos.

*Sat.* x. 249.

No. 1021.—v. 15. *Drink waters out of thine own cistern, and running waters out of thine own well.*] There may be an allusion in these words to a law which *Clement* of Alexandria (*Stromat.* l. i. p. 274.) says Plato had from the Hebrews, which enjoined husbandmen not to take water from others to water their lands, till they themselves had dug into the earth called virgin earth, and found it dry and without water.

No. 1022.—vi. 1. —*if thou hast stricken thy hand with a stranger.*] To strike hands with another person was a general emblem of agreement, bargaining, or suretyship. So *Homer* represents it, *Il.* ii. 341. and iv. 159. And *Virgil*,

En dextra fidesque,

*Æn.* iv. 597.

See also Prov. xvii. 18. xxii. 26. Job xvii. 3.

No. 1023.—xii. 27. *The slothful man roasteth not that which he took in hunting.*] Solomon evidently

represents it as an instance of diligence in these words, both that a man should employ himself in hunting, and that he should properly prepare what was so obtained. The small portion of land which fell to the share of a man could by no means find him full employment: and only labour, besides time, was requisite for catching wild animals, which might contribute to his support and maintenance. The present Arabs frequently exercise themselves in hunting in the Holy Land. (*Voy. dans la Pal.* p. 243.)

HARMER, vol. i. p. 335.

No. 1024.—xv. 17. *A stalled ox.*] This instance of luxury appears to be alluded to in Matt. xxii. 4. and Luke xv. 23. In the times of *Homer* it was in high esteem, and formed a chief part of their entertainments. At the feasts made by his heroes, Agamemnon, Menelaus, and Ajax, it is mentioned as the principal part, if not the whole, of what was prepared. See *Il.* vii. 320. *Od.* iv. 65. et viii. 60. *Virg. Æn.* viii. 182.

No. 1025.—xvii. 6. *The glory of children are their fathers.*] The Jews often added the father's name, either for the sake of distinction or respect, to shew that the father was a man of renown. Perhaps Solomon had this custom in view when he said, *the glory of children are their fathers.* Thus we see in *Homer*, that the Greeks took the paternal name for a mark of honour. (*Iliad* x. 68.) Sometimes the mother's name was given for the surname; as when the father had many wives, or when the mother was of the better family. So Joab and his brethren are always called the sons of Zeruiah, who was David's sister, 1 Chron. ii. 16. If the name of the father were not distinction enough, they added the grandfather's, as Gedaliah the

son of Ahikam the son of Shaphan, Jer. xxxix. 14. Sometimes a surname was taken from the head of a particular branch, from a town, a country, or a nation if they were originally strangers; as, Uriah the Hittite, Araunah the Jebusite. FLEURY'S *Hist. of the Israelites*, p. 21.

No. 1026.—xxii. 14. *The mouth of strange women is a deep pit.*] *Maundrell* (p. 5.) describing the passage out of the jurisdiction of the bassa of Aleppo into that of Tripoli, tells us, that the road was rocky and uneven, but attended with variety. He says, “they descended into a low valley, at the bottom of which is a fissure into the earth of a great depth; but withal so narrow, that it is not discernible to the eye till you arrive just upon it, though to the ear a notice is given of it at a great distance, by reason of the noise of a stream running down into it from the hills. We could not guess it to be less than thirty yards deep, but it is so narrow that a small arch, not four yards over, lands you on its other side. They call it the sheik’s wife; a name given it from a woman of that quality, who fell into it and perished.” Probably Solomon might allude to some such dangerous place, in comparing a whore to a deep pit. See also Prov. xxiii. 27.

HARMER, vol. i. p. 461.

No. 1027.—xxiii. 30. *They that tarry long at the wine.*] *Dandini* (p. 17.) informs us that it was the practice of tipplers not merely to tarry long over the bottle, but over the wine cask. “The goodness of the wine of Candia renders the Candiots great drinkers, and it often happens, that two or three great drinkers will sit down together at the foot of a cask, from whence they will not depart till they have emptied it.” See also Isaiah v. 11.

No. 1028.—xxiv. 11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.]* It was allowed among the Jews, that if any person could offer any thing in favour of a prisoner after sentence was passed, he might be heard before execution was done: and therefore it was usual, as the Mishna shews, that when a man was led to execution, a crier went before him and proclaimed, “ This man is now going to be executed for such a crime, and such and such are witnesses against him: whoever knows him to be innocent, let him come forth, and make it appear.” DODDRIDGE’s *Works*, vol. iii. p. 236, *note*.

No. 1029.—xxiv. 31. *The stone wall.]* Stone walls were frequently used for the preservation of vineyards, as well as living fences. *Van Egmont and Heyman* (vol. ii. p. 39.) describing the country about Saphet, a celebrated city of Galilee, tell us, “ the country round it is finely improved, the declivity being covered with vines supported by low walls.” HARMER, vol. i. p. 456.

No. 1030.—xxv. 26. *A righteous man falling down before the wicked is as a troubled fountain and a corrupt spring.]* One method of rendering streams of water unfit for use to an enemy was, by throwing filth into them. This was sometimes practised, (*Gesta Regi per Francos*, p. 1031.) and in particular it was done by the people at a place called Bosseret. Accident has also sometimes had the same effect. The same writer mentions a large quantity of water collected in cisterns, as being spoiled by locusts perishing in it. A circumstance of this kind might be alluded to by Solomon in these words. HARMER, vol. ii. p. 234.

No. 1031.—xxv. 27. *It is not good to eat much honey.]* Delicious as honey is to an eastern palate, it

has been thought sometimes to have produced terrible effects. *Sanutus (Gesta Dei per Francos, vol. ii. p. 224.)* informs us, that the English who attended Edward the First into the Holy Land died in great numbers, as they marched, in June, to demolish a place, which he ascribes to the excessive heat, and their intemperate eating of fruits and honey. This circumstance seems to illustrate both the remark of Solomon, and the prophetic passage, which speaks of a book sweet in the mouth as a morsel of honey, but bitter after it was down. Rev. x. 9, 10. HARMER, vol. i. p. 299.

No. 1032.—xxvii. 6. *The kisses of an enemy are deceitful.*] It was not customary among the Greeks and Romans to give the kiss of adoration to their idols; but at Agrigentum in Sicily, where it seems the worship of the Tyrian Hercules was introduced by the Phenicians, who, it is well known, settled many considerable colonies in that island, we meet with a brazen image of Hercules, whose mouth and chin were worn by the kisses of his worshippers. The kiss of adoration is still practised by the Siamese pagans, for in their public worship, “after the priest’s benediction, every one goes to an image, and kisses or bows to it, and then marches off in good order.” *Complete Syst. of Geo.* vol. ii. p. 288.

No. 1033.—xxvii. 27. *And thou shalt have goats’ milk enough for thy food.*] Milk is a great part of the diet of the eastern people. Their goats furnish them with some part of it, and *Russell* tells us (p. 53.) are chiefly kept for that purpose; that they yield it in no inconsiderable quantity; and that it is sweet and well tasted. This at Aleppo is however chiefly from the beginning of April to September; they being generally supplied the other part of the year with cow’s



milk, such as it is: for the cows being commonly kept at the gardens, and fed with the refuse, the milk generally tastes so strong of garlic or cabbage-leaves as to be very disagreeable. This circumstance sufficiently points out how far preferable the milk of goats must have been.

HARMER, vol. i. p. 288.

No. 1034.—xxx. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*] That ravens were understood to prey on criminals who had been executed, appears from many passages in ancient writers. The Greeks often speak of throwing to the ravens. The old man Mnesilochus, in Aristophanes, intreats for a mitigation of his sentence, and that he may not be hanged to serve as food for ravens. So we read in *Horace*,

——non pasces in cruce corvos.

Thou shalt not hang on a cross and feed ravens.

No. 1035.—xxxi. 13. *She seeketh wool and flax.*] It was usual in ancient times for great personages to do such works as are mentioned in these words, both among the Greeks and Romans. Lucretia with her maids was found spinning, when her husband Collatinus paid a visit to her from the camp. Tanaquilis, or Caia Cæcilia, the wife of king Tarquin, was an excellent spinner of wool. (*Valerius Maximus*, l. x. p. 348.) Her wool, with a distaff and spindle, long remained in the temple of Sangus; and a garment made by her, worn by Servius Tullius, was reserved in the temple of Fortune. Hence it became a custom for maidens to accompany new-married women with a distaff and spindle, with wool upon them, signifying what they were principally to attend to. (*Plin. Nat. Hist.* l. viii. c. 48.)

Maidens are advised to follow the example of Minerva, said to be the first who made a web; and if they desired to have her favour, learn to use the distaff, and to card and spin. (*Ovid. Fast.* l. iii.) So did the daughters of Minyas, (*Ovid. Met.* l. iv. f. 1. v. 34.) and the nymphs. (*Virgil. Geor.* l. iv.) Augustus Caesar usually wore no garments but such as were made at home, by his wife, sister, or daughter. (*Sueton. in Vit. August.* c. 73.)

No. 1036.—xxx. 22. *She maketh herself coverings of tapestry.*] Homer, who was nearly contemporary with Solomon, represents both Helen and Penelope employed at their looms, *Il.* iii. 125. *Od.* ii. 94. *et* vi. 52. And to this day in Barbary, “the women alone are employed in the manufacturing of their bykes, or blankets as we should call them: who do not use the shuttle, but conduct every thread of the woof with their fingers.” SHAW’S *Travels*, p. 224.

No. 1037.—xxx. 24. *She maketh fine linen, and selleth it, and delivereth girdles unto the merchants.*] Herodotus informs us, that the Egyptian women used to carry on commerce. That trade is now however lost; and the Arabs of that country are the only people who retain any share of it. Maillet (*Lett.* xi. p. 134.) says, that the women used to deal in buying and selling things woven of silk, gold, and silver, of pure silk, of cotton, of cotton and thread, or simple linen cloth, whether made in the country or imported. This is precisely what the industrious Israelitish women are supposed to have done. HARMER, vol. ii. p. 414.

No. 1038.—ECCLESIASTES vii. 26.

*I find more bitter than death the woman whose heart is snares and nets, and her hands as bands.*

THE following insidious mode of robbery gives a very lively comment upon these words of Solomon. The most cunning robbers in the world are in this country. They use a certain slip with a running noose, which they cast with so much sleight about a man's neck when they are within reach of him, that they never fail, so that they strangle him in a trice. They have another curious trick also to catch travellers. They send out a handsome woman upon the road, who, with her hair dishevelled, seems to be all in tears; sighing, and complaining of some misfortune which she pretends has befallen her. Now, as she takes the same way as the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance, which she accepts: but he hath no sooner taken her up on horseback behind him, but she throws the snare about his neck, and strangles him, or at least stuns him; until the robbers who lie hid come running in to her assistance, and complete what she hath begun." *Thevenot*, part iii. p. 41.

No. 1039.—x. 1. *Dead flies cause the apothecary's ointment to stink.*] "A fact well known," says *Scheuchzer*, (*Phys. Sacra*, in *loc.*) "wherefore apothecaries take care to prevent flies coming to their syrups and other fermentable preparations. For in all insects there is an acrid volatile salt, which, mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to

putrescence itself; by which the more volatile principles fly off, leaving the grosser behind: at the same time the taste and odour are changed, the agreeable to fetid, the sweet to insipid."

No. 1040.—xii. 11. *As nails fastened by the masters of assemblies.*] The Romans were accustomed to number their years by the *clavi* or nails which were fixed on the temple doors. The prætor, consul, or dictator, drove one annually into the wall of Jupiter's temple upon the ides of March. (See *Horace*, b. iii. *Od.* xxiv. 5.) May not these words of Solomon allude to a custom similar to this?

No. 1041.—xii. 11. *Masters of assemblies.*] It is most probable that the assemblies here referred to were for the purpose of pronouncing discourses of an eloquent and philosophical nature. Such assemblies have been common in those countries since the days of Solomon, and even in his time might not be unknown. *Macamat* signifies, according to *D'Herbelot*, assemblies and conversations, pieces of eloquence, or academical discourses, pronounced in assemblies of men of letters. This way of reciting compositions in prose and verse has been as frequent among the Orientals, as it was anciently among the Romans, and as it is now in our academies. The Arabians have many books containing discourses of this kind, which are looked upon by them as master-pieces of eloquence.

.HARMER, vol. iv. p. 70.

## No. 1042.—SOLOMON'S SONG i. 5.

*I am black, but comely, O ye daughters of Jerusalem,  
as the tents of Kedar, as the curtains of Solomon.*

MODERN tents are sometimes very beautiful. "The Turks spare for nothing in rendering their tents convenient and magnificent. Those belonging to the grand signor were exceeding splendid, and covered entirely with silk; and one of them lined with a rich silk stuff, the right side of which was the apartment for the eunuchs. But even this was exceeded by another, which I was informed cost twenty-five thousand piastres; it was made in Persia, and intended as a present to the grand signor; and was not finished in less than three or four years. The outside of this tent was not indeed remarkable; but it was lined with a single piece made of camels' hair, and beautifully decorated with festoons and sentences in the 'Turkish language.'" *Travels*, by *Van Egmont and Heyman*, vol. i. p. 212.

Nadir Shah had a very superb tent, covered on the outside with scarlet broad-cloth, and lined within with violet-coloured satin, ornamented with a great variety of animals, flowers, &c. formed entirely of pearls and precious stones.

No. 1043.—i. 10. *Thy cheeks are comely with rows of jewels.*] *Olearius* supposes the head-dress of the bride here referred to is the same with that which is now frequently used in the East. He says, (p. 818.) that all the head-dress that the Persian ladies make use of consists of two or three rows of pearls, which are not worn there about the neck, as in other places; but round the head, beginning at the forehead, and de-

scending down the cheeks and under the chin ; so that their faces seem to be set in pearls.

HARMER, *on Sol. Song*, p. 205.

No. 1044.—ii. 15. *Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.*] Foxes are observed by many authors to be fond of grapes, and to make great havoc in vineyards. *Aristophanes* (in his *Equites*) compares soldiers to foxes, who spoil whole countries, as the others do vineyards. *Galen* (in his book of *Aliments*), tells us, that hunters did not scruple to eat the flesh of foxes in autumn, when they were grown fat with feeding on grapes.

No. 1045.—iii. 1. *Night.*] In the East they now have a public festival called *Zeenah*, in which crowds of both sexes dress out in their best apparel, and laying aside all modesty and restraint, go in and out where they please ; at other times the women are very closely confined. (*Shaw's Trav.* p. 207.) Mr. *Harmer* (*Outlines of a Commentary*, p. 270.) seems to suppose the night referred to in these words was one of those festivals.

No. 1046.—iii. 3. *The watchmen that go about the city found me.*] In Persia the watch is kept up very strictly. In the night they suffer no person to go about the streets without a lantern. They incessantly walk about the street to prevent mischief and robberies, with vigilance and exactness, being obliged to indemnify those who are robbed. “It is reported that one night Shah Abbas, desirous to make trial of the vigilance of these people, suffered himself to be surprised by them ; and had been carried to prison, had he not been known by one of the company, who discovering him to the

rest, they all cast themselves at his feet to beg his pardon." *Ambassador's Trav.* p. 328. See Ezek. xxxiii. 2.

No. 1047.—iii. 11. *The crown wherewith his mother crowned him in the day of his espousals.*] Such a ceremony as this was customary among the Jews at their marriages. *Maillet* informs us the crowns were made of different materials. Describing the custom as practised by the members of the Greek church, who now live in Egypt, he says (*Lett.* x. p. 85.) "that the parties to be married are placed opposite to a reading-desk, upon which the book of the gospels is placed, and upon the book two crowns, which are made of such materials as people choose, of flowers, of cloth, or of tinsel. There he (the priest) continues his benedictions and prayers, into which he introduces all the patriarchs of the Old Testament. He after that places these crowns, the one on the head of the bridegroom, the other on that of the bride, and covers them both with a veil." After some other ceremony the priest concludes the whole by taking off their crowns, and dismissing them with prayers.

No. 1048.—v. 13. *His cheeks are as a bed of spices.*] The ancients by way of indulgence used to repose themselves on large heaps of fragrant herbs, leaves, and flowers. Among others, we may take an instance from *Anacreon*, in Ode iv. b. 1. of himself, he says,

Reclin'd at ease on this soft bed,  
With fragrant leaves of myrtle spread  
And flow'ry lote, I'll now resign  
My cares, and quaff the rosy wine.      FAWKES.

No. 1049.—vi. 10. *Fair as the moon.*] This manner of describing beauty still prevails in the East. *D'Her-*

*belet* informs us, that the later writers of these countries have given to the patriarch Joseph the title of the Moon of Canaan, that is, in their style, the most perfect beauty that ever appeared above the horizon of Judea. Many eastern writers have applied the comparison particularly to the females of those countries.

No. 1050.—vii. 5. *And the hair of thy head like purple: the king is held* (Heb. *bound*) *in the galleries.*] Mr. Parkhurst proposes to render the words, *the hair of thy head is like the purple of a king bound up in the canals*, or *troughs*. The Vulgate is, *Comæ capitis tui sicut purpure regis vincta canalibus*. “In Solomon’s Song,” says Mons. Goguet alluding to this text, “there is mentioned a royal purple which the dyers dipt in the canals, after having tied it in small bundles.” (*Origin of Laces*, vol. ii. p. 99.) The following note is also added: “The best way of washing wools after they are dyed is to plunge them in running water. Probably the sacred author had this practice in view when he said, they should dip the royal purple in canals. As to what he adds, after being tied in little bundles or packets, one may conclude from this circumstance, that instead of making the cloth with white wool, and afterwards putting the whole piece into the dye, as we do now, they then followed another method: they began by dyeing the wool in skeins, and made it afterwards into purple stuffs.” His account well illustrates the comparison of a lady’s hair to royal purple bound up in the canals, if we may suppose, what is highly probable, that the eastern ladies anciently braided their hair in numerous tresses (perhaps with purple ribands, as well as with those of other colours) in a manner somewhat similar to what they do in our times, according to the description given by Lady *M. W. Montagu*.



No. 1051.—viii. 10. *I am a wall, and my breasts like towers.*] In these words Solomon alludes to mounts, common in Greece, Egypt, and Syria. They were generally formed by art; being composed of earth, raised very high, which was sloped gradually with great exactness. The top of all was crowned with a tower. They were held in great reverence, and therefore considered as places of safety, and were the repositories of much treasure. (*Josephus, Bell. Jud. l. vii. p. 417.*) There were often two of these mounds of equal height in the same inclosure. To such as these Solomon refers in this passage.

HOLWELL'S *Mythological Dict.* p. 262.

No. 1052.—ISAIAH i. 14.

*Your appointed feasts.*

THE sabbath, though it recurred every seventh day, was much the greatest feast the Jews kept. On that day they could not lawfully dress any meat. They had recourse to a very curious method of obtaining hot victuals. They preserved heat in their pipkins by wrapping them up in baskets in hay, and putting their provisions, perhaps previously dressed, into them, by which means the heat was preserved. The poorer Jews, who had not houses of their own capacious enough to make entertainments in, upon their feast days, in the city of Rome, used to hire the grove which was anciently dedicated to Egeria, and meet there. They carried their provisions in these baskets of hay; and the Romans, not knowing the reason why they did so, derided them, and called this basket and hay a Jew's household stuff. *Juvenal* has an allusion to this practice in the following passage:

Nunc sacri fontis nemus et delubra locantur  
Judæis, quorum cophinus fœnumque supellex. *Sat.* iii. 13.

—Now the sacred shades and founts are hir'd  
By banish'd Jews, who their whole wealth can lay  
In a small basket on a wisp of hay. DRYDEN.

No. 1053.—i. 18. *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool.*] Mr. *Henry* in his exposition of Levit. xvi. informs us, that the later Jews had a custom of tying one shread of scarlet cloth to the horns of the scape-goat, and another to the gate of the

temple, or to the top of the rock where the goat was lost; and they concluded that if it turned white, as they say it usually did, the sins of Israel were forgiven; as it is written, Though your sins have been as scarlet, they shall be as wool. They add, that for forty years before the destruction of Jerusalem by the Romans the scarlet cloth never changed colour at all; which is a fair confession that, having rejected the substance, the shadow stood them in no stead,

No. 1054.—i. 18. *Sins as scarlet.*] This colour was produced from a worm or insect, which grew in a coccus or excrescence of a shrub of the ilex kind, (*Plin. Nat. Hist.* xvi. 8.) like the cochineal worm in the opuntia of America. (*Ulloa's Voyage*, b. v. cap. 2. p. 342.) There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the kermes oak, from kermes the Arabic word for this colour, whence our word crimson is derived.

Neque amissos colores  
Lana refert medicata fuco,

says the poet, applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power: but to the grace and power of God all things, even much more difficult, are possible and easy.

LOWTH, *in loc.*

No. 1055.—ii. 4. *They shall beat their swords into ploughshares, and their spears into pruning-hooks.*] This description of well established peace is very poetical. The Roman poets have employed the same image. *Martial* xiv. 34. *Falx ex ense.*

Pax me certa ducis placidos curvavit in usus:  
Agricolæ nunc sum; militis ante fui.

The prophet Joel hath reversed it, and applied it to war prevailing over peace. *Beat your ploughshares into swords, and your pruning-hooks into spears.* Joel iii. 10. and so likewise the Roman poets:

Non ullus aratro  
Dignus honos; squalent abductis arva colonis,  
Et curvæ rigidum falces conflantur in ensem.

*Virg. Georg. i. 506,*

So also *Ovid Fast. i. 697.* LOWTH, *in loc.*

No. 1056.—ii. 5. *O house of Jacob, come ye, and let us walk in the light of the Lord.*] “In the evening when they (the Jews) proceeded to testify their joy for the effusion of water, the temple was so completely illuminated by means of lights placed fifty yards high, that, it is said, there was not a street in Jerusalem which was not lighted by them. Many carried lighted torches in their hands. *Deyling* supposes that there is an allusion to this custom in the beautiful invitation given by believing gentiles to the Jews, as above cited.”

JAMIESON’S *Use of Sacred History*, vol. i. p. 449.

No. 1057.—iii. 23. *The fine linen.*] This must refer to garments of the Lacedæmonian kind, which might be seen through. We are informed by ancient writers, that those worn by the Lacedæmonian maidens were so made as to be highly indecent, and not to answer a principal end of clothing. It is possible that some of the Jewish ladies might wear dresses of a similar fashion. *Parkhurst (Heb. Lex. p. 123.)* supposes that the prophet means vestments of the cobweb kind, which would not hinder the wearers from appearing almost naked: such as *Menander* calls διαφανές χιτωνιον, a transparent vest, and mentions as the dress of a courtesan: and such as *Varro* styles vitreas vestēs, glassy vestments: and

*Horace*, from the Island of Coös where the stuff was made, denominates Coan :

—Coïs tibi pæne videre est  
Ut nudam.

Lib. i. sat. 2. l. 101.

——Through the Coan vest  
You almost see her naked.

This Coan stuff was probably a kind of very thin silk or gauze. Lady *M. W. Montague* describes part of her dress as being of fine white silk gauze, closed at the neck with a diamond button, but the shape and colour of the bosom was very well to be distinguished through it. *Letter xxix.*

No. 1058.—iii. 26. *And she being desolate shall sit on the ground.*] Sitting on the ground was a posture that denoted mourning and deep distress. Lam. ii. 8. “We find Judæa on several coins of Vespasian and Titus in a posture that denotes sorrow and captivity,—sitting on the ground. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their own country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture. *By the waters of Babylon we sat down, and wept when we remembered thee, O Sion.* But what is more remarkable, we find Judæa represented as a woman in sorrow sitting on the ground, in a passage of the prophet that foretells the very captivity recorded on this medal.” ADDISON on *Medals*, Dial. ii.

No. 1059.—v. 2. *And planted it with the choicest vine.*] *And he planted it with the vine of Sorek*, LOWTH. The vine of Sorek was known to the Israelites, being mentioned Gen. xlix. 11. There is something remark-

able in the manner in which it is there spoken of: *binding his foal unto the vine, and his ass's colt unto the choice vine*. Chardin says, that at Casbin, a city in Persia, they turned their cattle into the vineyards after the vintage, to browse on the vines. He speaks also of vines in that country so large, that he could hardly compass the trunks of them with his arms. (*Voyages*, tom. iii. p. 12.) This shews that the ass might be securely bound to the vine; and without danger of damaging the tree by browsing on it. LOWTH, *in loc.*

No. 1060.—v. 2. *And made a wine-press therein.] And he hewed out also a lake therein.* LOWTH. By this expression we are to understand not the wine-press itself; but what the Romans called *lacus* the lake, the large open place, or vessel, which, by a conduit or spout, received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake underground, or in a cave hewn out of the side of a rock, for coolness, that the heat might not cause too great a fermentation, and sour the wine. The wine-presses in Persia, Chardin says, are formed by making hollow places in the ground, lined with mason's work. Nonnus describes at large Bacchus hollowing the inside of the rock, and hewing out a place for the wine-press, or rather the lake.

Και σκιπελὺς ἐλαχῆνε πέδοσκαφος δὲ σιδηρε, &c.

He pierc'd the rock; and with the sharpen'd tool  
Of steel well temper'd scoop'd its inmost depth;  
Then smooth'd the front, and form'd the dark recess  
In just dimension for the foaming lake. *Dionysiac. lib. xii.*  
LOWTH, *in loc.*

No. 1061.—vi. 6. *Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.] Hoc quoque*

inter reliqua neglectæ religionis est, quod emortuò carbone sacrificatur. (*Plin. Nat. Hist.* lib. xvi. tom. 2. p. 139.) *Pliny* mentions as a mark of neglected religion the sacrificing with a dead coal.

No. 1062.—vii. 15. *Butter and honey shall he eat.*] *D'Arvieux (Voy. dans la Pal.* p. 24.) being in the camp of the grand emir, who lived in much splendor and treated him with great regard, was entertained on the first morning with little loaves, honey, new-churned butter, and loaves of cream, more delicate than any he ever saw, together with coffee. Agreeably to this he assures us in another place, (p. 197.) that one of the principal things with which the Arabs regale themselves at breakfast is cream, or new butter, mingled with honey.  
HARMER, vol. i. p. 294.

No. 1063.—viii. 6, 7. *Forasmuch as this people refuseth the waters of Shiloah that go softly,—now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many.*] The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, are an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and are finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities. *Juvenal*, inveighing against the corruption of Rome by the importation of Asiatic manners, says, that the Orontes has long been discharging itself into the Tiber:

*Jampridem Syrus in Tiberim defluxit Orontes.*

And *Virgil*, to express the submission of some of the Eastern countries to the Roman arms, says, that the waters of Euphrates now flowed more humbly and gently. *Euphrates ibat jam mollior undis. Æn. viii. 726.* LOWTH, *in loc.*

No. 1064.—ix. 5. *For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.*] The burning of heaps of armour gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations: and the Romans used it as an emblem of peace. A medal, struck by Vespasian on finishing his wars both at home and abroad, represents the goddess Peace, holding an olive-branch in one hand, and with a lighted torch in the other setting fire to a heap of armour. (*Addison on Medals, Series ii. 18.*) *Virgil* mentions the custom:

O mihi præteritos referat si Jupiter annos!  
Qualis eram, cum primam aciem Præneste sub ipsa,  
Stravi, scutorumque incendi victor acervos. *Æn. viii. 560.*

Would heaven, said he, my strength and youth recall,  
Such as I was beneath Præneste's wall,  
Then when I made the foremost foes retire,  
And set whole heaps of conquer'd shields on fire. DRYDEN.

See also Joshua xi. 6. Nahum ii. 13. Psalm xlv. 9  
Ezek. xxxix. 8, 10. *Bp. Lowth, in loc.*

No. 1065.—ix. 6. *The government shall be upon his shoulder.*] *Raphelius*, in his note on this text says, "I believe that because we carry burthens upon our shoulders, therefore government is said to be laid upon them." *Herodotus* (lib. ii. cap. 106.) mentions a statue of Sesos-



tris king of Egypt, on which some sacred Egyptian letters were engraved, reaching from one shoulder to the other, of this import, *I obtained this country by my shoulders.*

No. 1066.—xi. 15. *With his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.*] \* *Herodotus* (i. 189.) tells a story of his Cyrus (a very different character from that of the Cyrus of the Scriptures and *Xenophon*) which may somewhat illustrate this passage; in which it is said that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable, by dividing it into seven streams. “Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris; and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river, that he threatened to reduce it, and make it so shallow that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work; and cutting three hundred and sixty trenches from both sides of the river, turned the waters into them, and drained them off.”

No. 1067.—xiii. 10. *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*] The Chaldeans were devoted above all people in the world to the observation of the heavenly bodies, and their existence was become more essentially necessary to them, as a nation celebrated for astronomy and commerce; a circumstance this, which adds singular force and sublimity to a passage, even without this consideration exceedingly grand and poetical.

FOSTER'S *Essay*, p. 30.

No. 1068.—xiii. 17. *Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it.*] That is, they were not to be induced by large offers of gold and silver for ransom to spare the lives of those whom they have subdued in battle; their rage and cruelty will get the better of all such motives. We have many examples in the *Iliad* and the *Æneid* of the addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

Est domus alta : jacent penitus defossa talenta  
Cælati argenti : sunt auri pondera facti, &c. *Æn.* x. 526.

High in my dome are silver talents roll'd,  
With piles of labour'd and unlabour'd gold :  
These, to procure my ransom, I resign ;  
The war depends not on a life like mine.  
One, one poor life can no such diff'rence yield,  
Nor turn the mighty balance of the field.  
Thy talents, (cried the prince) thy treasur'd store,  
Keep for thy sons.— PITT.

No. 1069.—xiii. 18. *Their bows also shall dash their young men in pieces.*] Both *Herodotus* (i. 61.) and *Xenophon* (*Anab.* iii.) mention that the Persians used large bows; and the latter says particularly, that their bows were three cubits long. (*Anab.* iv.) They were celebrated for their archers, *Jer.* xlix. 35. Probably their neighbours and allies the Medes dealt much in the same sort of arms. In *Psalm* xviii. 34, and *Job* xx. 24. mention is made of a bow of brass. If the Persian bows were of metal, we may easily conceive that with a metalline bow of three cubits length and proportionably strong the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, in the general carnage on taking the city.

*Bp. Lowth, in loc.*

No. 1070.—xvii. 6. *An olive-tree.*] The olive-tree, from the effect of its oil in relaxing and preventing, or mitigating pain, seems to have been from the beginning an emblem of the benignity of the divine nature; and particularly after the fall to have represented the goodness and placability of God through Christ, and the blessed influences of the holy spirit in mollifying and healing our disordered nature, and in destroying or expelling from it the poison of the old serpent, even as olive oil does that of the natural serpent or viper. Hence we see a peculiar propriety in the olive leaf or branch being chosen by divine providence as a sign to Noah of the abatement of the deluge, Gen. viii. 11. we may also account for olive branches being ordered as one of the materials of the booths at the feast of tabernacles, Neh. viii. 15. and whence they became the emblems of peace to various and distant nations. See VIRG. *Æn.* vii. l. 154. viii. l. 116. xi. l. 101. LIVY. lib. xxxix. cap. 16. et lib. xlv. cap. 25.

Our late eminent navigators found that green branches carried in the hands, or stuck in the ground, were the emblems of peace universally employed and understood by all the islanders, even in the South Seas. See Capt. Cook's *Voyages pass.*

PARKHURST'S *Heb. Lex.* p. 193.

No. 1071.—xviii. 1, 2. *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea even in vessels of bulrushes, upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled; to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled.*] The circumstances of this prophecy accord perfectly well with Egypt. In this country wings universally obtained as hieroglyphics of the wind, (*Maurice's Ind. Ant.* vol. ii. p. 386.) and

a sort of light ships or boats built of papyrus were commonly used on the Nile. Exclusive of the deserts on each side of it, Egypt is one continued vale above seven hundred miles long; and from the heart of Abyssinia the Nile brings a species of mud, light and fat, which by the inundation of this river overspreads, smooths, and fertilizes the face of a country naturally barren. An event of such importance to the inhabitants as the overflow of the Nile would naturally induce them to measure its different heights. As soon as it retired within its banks, and the earth became sufficiently dry, the Egyptians sowed their land, and sent forth their cattle to tread the seed into the ground: and without any further care expected the harvest.

No. 1072.—xxiv. 22. *As prisoners are gathered in the pit, and shall be shut up in prison.*] In this verse the image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. *Bp. Lowth, in loc.*

No. 1073.—xxviii. 1. *Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower.*] The city of Sebaste, the ancient Samaria, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by the proud crown and the fading flower of the drunkards. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from Wisdom ii. 7, 8.

*Bp. Lowth, in loc.*

No. 1074.—xxix. 1. *Woe to Ariel, to Ariel, the city where David dwelt.*] At Jerusalem vast quantities of flesh were consumed in their sacred feasts, as well as burnt upon the altar. Perhaps this circumstance will best explain the reason why the holy city is called *Ariel*. According to the Eastern taste, the term is applied in this sense; that is, to places remarkable for consuming great quantities of provision, and especially flesh. “The modern Persians will have it,” says *D’Herbelot*, in his account of Shiraz a city of that country, “that this name was given to it because this city consumes and devours like a lion, (which is called Shir in Persian) all that is brought to it, by which they express the multitude and, it may be, the good appetite of its inhabitants.”

The prophet pronounces woe to Zion, as too ready to trust to the number of its inhabitants and sojourners, which may be insinuated by the term *Ariel* which he uses.

HARMER, vol. i. p. 212.

No. 1075.—xxix. 4. *And thy speech shall whisper out of the dust.*] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens, as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice; so as to deceive those that applied to them, by making them believe that it was the voice of the ghost. From this art of the necromancers the popular notion seems to have arisen, that the ghost’s voice was a weak, inarticulate sound, very different from the speech of the living.

*Bp. Lowth, in loc.*

No. 1076.—xxix. 8. *Or as when a thirsty man*

*dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite.]* As the simile of the prophet is drawn from nature, an extract which describes the actual occurrence of such a circumstance will be agreeable. “The scarcity of water was greater here at Bubaker than at Benown. Day and night the wells were crowded with cattle lowing, and fighting with each other to come at the trough. Excessive thirst made many of them furious: others being too weak to contend for the water, endeavoured to quench their thirst by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them. This great scarcity of water was felt by all the people of the camp; and by none more than myself. I begged water from the negro slaves that attended the camp, but with very indifferent success: for though I let no opportunity slip, and was very urgent in my solicitations both to the Moors and to the negroes, I was but ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amidst the wilds of Africa.” PARK’S *Travels in Africa*, p. 145.

No. 1077.—xxxiii. 18. *Where is he that counted the towers?*] That is, the commander of the enemy’s forces, who surveyed the fortifications of the city and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage. As Capaneus before Thebes is represented in a passage of the Phœ-

nissæ of *Euripides*, (v. 187.) which *Grotius* has applied as an illustration of this passage. *Bp. Lowth*, in *loc*.

No. 1078.—xl. 3. *Prepare ye the way of the Lord.*] This passage is an allusion to the custom of sending persons before a great prince, to clear the way for his passage. Sir *Thomas Roe's* chaplain (p. 468.) says, “I, waiting upon my lord ambassador two years and part of a third, and travelling with him in progress with that king (the mogul) in the most temperate months there, betwixt September and April, was in one of our progresses betwixt Mandoa and Amadavar nineteen days, making but short journeys in a wilderness, where, by a very great company sent before us to make those passages and places fit to receive us, a way was cut out and made even, broad enough for our convenient passage. And in the place where we pitched our tents a great compass of ground was rid and made plain for them, by grubbing a number of trees and bushes: yet there we went as readily to our tents as we did when they were set up in the plains.”

No. 1079.—xliv. 13. *The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes; and he marketh it out with the compass, and maketh it after the figure of a man.*] The prophet in these words describes the process of forming an idolatrous figure. It appears to have been done by filling a line with red chalk; stretching it over a surface; striking it, and thereby forming lines; crossing these lines, thereby forming squares; delineating the contour of the figure in these squares; and forming it with dignified proportion and majesty, to represent a sovereign. An actual instance, in illustration of these suggestions, occurs in *DENON's Travels in Egypt*. In plate 124, he gives a figure, of which he says, “I believe it to be

that of Orus, or the Earth, son of Isis or Osiris. I have seen it most frequently with one or other of these divinities, or making offerings to them, always a figure younger and of smaller proportion than themselves. I found this on one of the columns of the portico of Tentyra; it was covered with stucco and painted. The stucco being partly scaled off, gave me the opportunity of discovering *lines traced* as if with *red chalk*. Curiosity prompted me to take away the whole of the stucco, and I found the form of the figure sketched, with corrections of the outline; a division into twenty-two parts: the separation of the thighs being in the middle of the whole height of the figure, and the head comprising rather less than a seventh part."

No. 1080.—xlvi. 13. *The astrologers.*] Astrology, divination, and the interpretation of dreams, were fashionable studies with men of rank. They in general carried with them wherever they went pocket astronomical tables which they consulted, as well as astrologers, on every affair of moment. RICHARDSON'S *Dissert. on the East*, p. 191.

No. 1081.—xlix. 2. *He hath made my mouth like a sharp sword.*] The metaphor of the sword and the arrow applied to powerful speech is bold, but just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see *Cicero, Epist. ad Atticum*, xii. 6.)

Οὕτως ἐκτλῆι, καὶ μόνος τῶν ῥήτορων  
Τὸ κεντρὸν ἐγκατελείπε τοῖς ἀκρωμένοις.

*Apud Diod. l. xii.*

His pow'ful speech  
Pierced the hearer's soul, and left behind  
Deep in his bosom its keen point infix'd.



See also *Pindar, Olymp. ii. 160. Bp. Lowth, in loc.*

Though this language is confessedly figurative, it appears nevertheless to have been derived from the various uses to which the sword is applied, as an offensive or defensive weapon. Amongst the Tartars a similar mode of expression has been adopted. *Montesquieu* calls them the most singular people upon earth, but says they are involved in a political slavery. To this he adds in a note, that when a khan is proclaimed, all the people cry, that *his word shall be as a sword.* (*Spirit of Laws*, vol. i. p. 350.) This practice sufficiently accounts for the use of the word in a metaphorical sense. See also Psalm lvii. 4. lxiv. 3. lv. 21. lix. 7. Prov. xii. 18. xxv. 18. xxx. 14. Eph. vi. 17. Heb. iv. 12. Rev. i. 16. ii. 16. xix. 15, 21.

No. 1082.—l. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting.*] Mr. *Hanway* has recorded a scene differing little, if at all, from that alluded to by the prophet. “A prisoner was brought, who had two large logs of wood fitted to the small of his leg, and rivetted together; there was also a heavy triangular collar of wood about his neck. The general asked me, if that man had taken my goods. I told him, I did not remember to have seen him before. He was questioned some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit in his face, an indignity of great antiquity in the East. This, and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour. Isaiah l. 6.”

“Sadoc Aga sent prisoner to Astrabad—his beard was cut off; his face was rubbed with dirt, and his eyes

cut out. Upon his speaking in pathetic terms with that emotion natural to a daring spirit, the general ordered him to be struck across the mouth to silence him; which was done with such violence that the blood issued forth." *Travels*, vol. i. p. 297.

No. 1083.—li. 11. *And come with singing unto Zion.*] In describing the order of the caravans *Pitts* informs us, "that some of the camels have bells about their necks, and some about their legs, like those which our carriers put about their fore-horses' necks, which, together with the servants (who belong to the camels and travel on foot) singing all night, make a pleasant noise, and the journey passes away delightfully." This circumstance is explanatory of the singing of the Israelites in their return to Jerusalem.

HARMER, vol. i. p. 469.

No. 1084.—li. 23. *Who have said to thy soul, Bow down, that we may go over.*] This is a very strong and expressive description of the insolent pride of eastern conquerors. The following is one out of many instances of it. The emperor Valerian being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave. For the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot in order to mount his chariot or his horse, whenever he had occasion. *Lactantius de Mort. Persæc.* cap. 5. *Aurel. Victor. Epitome*, cap. 32.

*Bp. Lowth, in loc.*

No. 1085.—liii. 8. *And who shall declare his generation?*] It is said in the Mishna, that before any one was punished for a capital crime proclamation was made before the prisoner by the public crier, "Who-

ever knows any thing of his innocence, let him come and declare it of him." On the original passage the Gemara of Babylon adds, that before the death of Jesus this proclamation was made for forty days, but no defence could be found. It is truly surprising to see such falsities, contrary to well known facts.

Bp. LOWTH, *in loc.*

No. 1086.—liv. 12. *I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*] The meaning of this passage must be, "I will inlay the mouldings, and other members of the architecture which ornaments thee as a palace, with the most valuable decorations," as royal halls are adorned in the East.

"The first object that attracts attention," says *Francklin*, (*History of Shah Allum*) is the dewan aum, or public hall of audience for all descriptions of people. It is situated at the upper end of a spacious square: and though at present much in decay, is a noble building. On each side of the dewan aum, and all round the square, are apartments of two stories in height, the walls and front of which, in the times of the splendor of the empire, were adorned with a profusion of the richest tapestry, velvets, and silks. The nobles vying with each other in rendering them the most magnificent, especially on festivals and days of public rejoicings, which presented a grand sight. See Esther i. 6. From hence we went to the dewan khass.

"This building likewise is situated at the upper end of a spacious square, elevated upon a terrace of marble about four feet in height. The dewan khass in former times was adorned with excessive magnificence: and though repeatedly stripped and plundered by successive invaders, still retains sufficient beauty to render it admired. I judge the building to be a hundred and

fifty feet in length by forty in breadth. The roof is flat, supported by numerous columns of fine white marble, which have been richly ornamented with inlaid flowered work of different coloured stones: the cornices and borders have been decorated with a frieze and sculptured work. The ceiling was formerly incrustated with a rich foliage of silver throughout its whole extent, which has been long since taken away. The delicacy of the inlaying in the compartments of the walls is much to be admired. And it is a matter of bitter regret to see the barbarous ravages that have been made by picking out the different cornelians, and breaking the marble by violence. Around the exterior of the dewan khass, in the cornice, are the following lines written in letters of gold, upon a ground of white marble. *If there be a paradise upon earth, this is it, it is this, it is this.* The terrace of this building is composed of large slabs of marble, and the whole building is crowned at top with four cupolas of the same material. The royal baths built by Shah Jehan are situated a little to the northward of the dewan khass, and consist of three very large rooms, surmounted by domes of white marble. The inside of them about two-thirds of the way up is lined with marble, having beautiful borders of flowers worked in cornelians and other stones, executed with much taste."

*Theological Magazine*, vol. iii. p. 195.

No. 1087.—lvii. 6. *The smooth stones.*] This refers to stones made smooth by oil poured on them, as was frequently done by the heathen. *Theophrastus* has marked this as one strong feature in the character of the superstitious man: "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs." *Bp. Lowth, in loc.*

No. 1088.—lx. 13. *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary.*] On great occasions the temple was decorated with branches of various sorts of trees. In the Apocrypha allusions are to be found to this practice. *Upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu; and they kept eight days with gladness; therefore they bare branches, and fair boughs, and palms also, and sang psalms.* 2 Macc. x. 5, 6, 7. The usage is again confirmed when the high priest Alcimus, to recover access to the holy altar which he had forsaken, is said to present to the king Demetrius a crown of gold and a palm, and also (some) of the boughs which were used solemnly in the temple, 2 Macc. xiv. 4. The prophet Isaiah is supposed to have the same allusion in the passage above cited.

No. 1089.—lxii. 6. *I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace, day nor night; yet that make mention of the Lord, keep not silence.*] The image in this place is taken from the temple service, in which there was appointed a constant watch day and night by the Levites. Now the watches in the East, even to this day, are performed by a loud cry from time to time by the watchmen, to mark the time, and that very frequently, and in order to shew that they themselves are constantly attentive to their duty. “The watchmen in the camp of the caravans go their rounds, crying one after another, *God is one, he is merciful*; and often add, *take heed to yourselves.*” (*Tavern. Voyage de Perse*, l. i. c. 9.) The reader will observe in this extract how mention is made of the name of God by the watchmen.

No. 1090.—lxii. 10. *Cast up the highway.*] The following extracts will sufficiently explain the nature of these highways. *Herbert* says, (p. 170.) “ the most part of the night we rode upon a paved causey, broad enough for ten horses to go a-breast ; built by extraordinary labour and expense over a part of a great desert, which is so even that it affords a large horizon. Howbeit being of a boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage ; for, if either the wind drive the loose salt abroad, which is like dust, or that by accident the horse or camel forsake the causey, the bog is not strong enough to uphold them, but suffers them to sink past all recovery.”

“ The most important and most useful monument of antiquity in this country is the causey built by Shah Abbas the Great about the beginning of the last century, which runs from Keskar in the south-west corner of the Caspian, by Astrabad in the south-east corner, and several leagues yet farther, being in all near three hundred English miles. During this period it has hardly ever been repaired ; it must however be observed, that few or no wheel carriages are in use in this country, so that the pavement is yet preserved in many places very perfect. In some parts it is above twenty yards broad, being raised in the middle, with ditches on each side. There are many bridges upon it, under which water is conveyed to the rice fields ; but these are made level, and do not interrupt the prospect.”

HANWAY'S *Travels in Persia*, vol. i. p. 198.

No. 1091.—lxii. 10. *Go through, go through the gates.*] Repetition is a figure very frequent in the Oriental languages, and instances of it occur in several parts of the scriptures. It is also to be found in common authors. *Chardin*, translating a Persian letter,

renders thus, "To whom I wish that all the world may pay homage;" but says in the Persian it is, "that all souls may serve his name, his name." See Psalm lxxxvii. 5. Isaiah xxvi. 3.

No. 1092.—lxii. 10. *Lift up a standard for the people.*] The original word here used is of a general signification, and means not a *standard* only, but *any sign*. This may receive some illustration from a passage in *Irwin's Travels*, p. 139. He says, that it was customary to light up fires on the mountains within view of Cossir, (a town near the Red Sea) to give notice of the approach of the caravans that came from the Nile to Cossir; this was of great importance, as they required the assistance of the inhabitants of that place. It is to some such management as this that Isaiah refers in these words.

HARMER, vol. iii. p. 267.

No. 1093.—lxvi. 17. *They that sanctify themselves and purify themselves in the gardens, behind one tree in the midst.*] Not only sacred groves in general, but the centres of such groves in special, were, as the Abbè *Banier* has observed, made use of for temples by the first and most ancient heathens. Some one tree in the centre of each such grove was usually had in more eminent and special veneration, being made the penetrale or more sacred place, which doubtless they intended as the anti-symbol of the tree of life and of the knowledge of good and evil in the midst of the garden of Eden. To this strange abuse alludes that prophetic censure of some, who sanctified and purified themselves with the waters of their sacred fountains and rivers in the gardens or groves, behind one tree in the midst. Hence it was that when they came to build temples they called them *Αλση*, groves, according to that of *Strabo*, *Αλση καλεσται τα ιερα παρ' αυτων*, they call all sacred places or temples

groves. (*Georg.* lib. ix.) Their altars were commonly raised in the middle of a court, with one of the trees consecrated to the idol of the place planted near it, overshadowing both it and the idol. Such was that altar in the palace of Priam, described by Virgil.

*Ædibus in mediis, nudoque sub ætheris axe,  
Ingens ara fuit, juxtaque veterrima laurus  
Incumbens ara, atque umbrâ complexa penates.*

*Æn.* ii. 512.

In the centre of the court, and under the naked canopy of heaven, stood a large altar, and near it an aged laurel, overhanging the altar, and encircling the household gods with its shade.

HOLLOWAY'S *Originals*, vol. i. p. 16.

No. 1094.—lxvi. 17. *And the mouse.*] The prophet is supposed here to allude to myomancy, a kind of divination by rats or mice.



## No. 1095.—JEREMIAH vi. 1.

*Set up a sign of fire in Beth-haccerem.*

IN this place there might possibly be a very high tower. Kimchi observes that the word signifies a high tower, for the keepers of the vines to watch in. If it were so, it was a very proper place to set up the sign of fire in, to give notice to all the surrounding country. It was usual with the Persians, Grecians, and Romans, to signify in the night by signs of fire, and by burning torches, either the approach of an enemy, or succour from friends. The former was done by shaking and moving their torches; the latter by holding them still. (*Lyd. de Re Militari*, l. i. c. 3. p. 185.)

No. 1096.—vii. 29. *Cut off thy hair, O Jerusalem, and cast it away.*] Michaelis (*Supplem. ad Lex. Heb.* p. 288.) remarks, that this was done in token of great grief, and cites Curtius (lib. x. c. 14.) in proof that the Persians did the same on the death of Alexander the Great, according to their custom in mourning; and refers to Lucian (*de Sacrific.*) that thus likewise the Egyptians lamented the funeral of their Apis, and the Syrians the death of Adonis.

No. 1097.—xx. 15. *Cursed be the man who brought tidings to my father, saying, a man-child is born unto thee, making him very glad.*] It is the custom in Persia to announce to the father the birth of his male children with particular ceremonies. Chardin.

HARMER, vol. ii. p. 511.

No. 1098.—xxvi. 18. *Zion shall be ploughed like a*

*field.*] The Jews suppose this prophecy to be fulfilled in the utter destruction of the second temple by Titus; when Terentius, or, as some of the modern Jews call him, Turnus Rufus rased the very foundations of the city and temple, and so fulfilled the prediction of Christ, *that there should not be left one stone upon another.* See *Joseph. Bell. Jud.* lib. vii. c. 7. When conquerors would signify their purpose that a city should never be rebuilt, they used to break up the ground where it stood, Judges ix. 45. *Horace* alludes to this custom:

———Imprimeretque muris

Hostile aratrum exercitus insolens.

Lib. i. od. 16.

Hence also *Ovid*:

Et seges est ubi Troja fuit.

See Micah iii. 12.

No. 1099.—xxix. 18. *And deliver them to be removed to all the kingdoms of the earth.*] The transplanting of people or nations has been practised by modern conquerors. Thus in the year 796, Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders or the country of the Helvetians. Their own country was re peopled by the Adrites, a Sclavonian nation. (*Henault abregé Chronol. de l'Histoire de France*, tom. i. p. 65.) It was the policy of Abbas the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view not only to prevent any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy. *Hanway's Revolutions of Persia*, vol. iii. p. 164.

No. 1100.—xxx. 15. *A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.*] From *Le Bruyn's Voyage in Syria* (p. 256.) we learn, that “the women go in companies, on certain days, out of the towns to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief.

While I was at Ramah, I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on the sepulchres, and wept there; where, after having remained about half an hour, some of them rose up, and formed a ring, holding each other by the hands, as is done in some country-dances. Quickly two of them quitted the others, and placed themselves in the centre of the ring; where they made so much noise in screaming, and in clapping their hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that they returned, and seated themselves to weep again, till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle together, they put on a black veil over the upper parts of their persons.”

No. 1101.—xxxvi. 30. *His dead body shall be cast out in the day to the heat, and in the night to the frost.*] The want of burial was considered as a great misfortune, and was therefore particularly dreaded. The Romans were of opinion that the soul had no rest unless the body were properly interred. So *Virgil*:

Hæc omnis, quam cernis, inops inhumataque turba est:  
Portitor ille, Charon; hi, quos vehit, undâ sepulti, &c.

*Æn. vi. 325.*

The ghosts rejected are th' unhappy crew,  
Depriv'd of sepulchres and fun'ral due:  
The boatman Charon: those, the buried host,  
He ferries over to the farther coast.

DRYDEN.

No. 1102.—xxxviii. 7. *Now when Ebed-melech the Ethiopian, one of the king's eunuchs, who was in the king's house.]* The possession of black eunuchs is not very common in the Levant; they are hardly any where to be found, except in the palaces of the sovereign or of the branches of the royal family. When the Baron *Du Tott's* wife and mother-in-law were permitted to visit *Asina Sultana*, daughter of the emperor *Achmet*, and sister of the then reigning prince, he tells us, that “at the opening of the third gate of her palace several black eunuchs presented themselves, who, with each a white staff in his hand, preceded the visitors, leading them to a spacious apartment, called the chamber of strangers.” He adds, that to have such attendants is a piece of great state, as the richest people have not more than one or two of them.

HARMER, vol. iii. p. 327.

No. 1103.—xli. 8. *But ten men were found among them, that said unto Ishmael, slay us not, for we have treasures in the field, of wheat, and of barley, of oil, and of honey.]* *Shaw* tells us, (*Trav.* p. 139.) that in *Barbary*, when the grain is winnowed, they lodge it in *mattamores*, or subterraneous repositories; two or three hundred of which are sometimes together, the smallest holding four hundred bushels. These are very common in other parts of the East, and are mentioned by *Russell* (p. 20.) as being in great numbers about *Aleppo*, which

makes travelling in the night there very dangerous, the entry into them being often left open when they are empty.

HARMER, vol. ii. p. 452.

No. 1104.—xliv. 17. *To pour out drink-offerings.*] When the ancient idolaters made their libations, they usually filled the cup entirely full, and crowned it with flowers. *Servius* on the first book of the *Æneid* says, *antiqui coronabant pocula, et sic libabant*, the ancients crowned their cups (with flowers) and then made libations. Thus *Virgil*, speaking of Anchises, says,

Magnum cratera corona  
Induit, implevitque mero.

He adorned the great cup with a crown (of flowers) and filled it with wine. See also *Horace*, B. iii. Od. 13. l. 2.

No. 1105.—xlviii. 37. *Upon all the hands shall be cuttings.*] “We find Arabs,” *La Roque* tells us from *D’Arvieux*, “who have their arms scarred by the gashes of a knife, which they sometimes give themselves, to mark out to their mistresses what their rigor and the violence of love make them suffer.” From this extract we learn what particular part of the body received these *cuttings*. The Scripture frequently speaks of them in a more general manner. HARMER, vol. ii. p. 516.

No. 1106.—xlix. 3. *Lament, and run to and fro by the hedges.*] The places of burial in the East are without their cities, as well as their gardens, and consequently their going to them must often be by their garden walls, (not *hedges*). The ancient warriors of distinction, who were slain in battle, were carried to the sepulchres of their fathers; and the people often went to weep over the graves of those whom they would honour. These

observations put together sufficiently account for this passage.

HARMER, vol. i. p. 464.

No. 1107.—xlix. 19. *Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong.*] The comparison used by the prophet in these words will be perfectly understood by the account which Mr. Maundrell gives of the river Jordan. “After having descended,” says he, “the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves, whose being washed out of the covert by the overflowings of the river gave occasion to that allusion, *he shall come up like a lion from the swelling of Jordan.*” (*Journey from Aleppo to Jerusalem*, p. 82.) Correspondent with this account, *Ammianus Marcellinus* (lib. 18. cap. 17.) tells us, that “lions without number range through the reeds and shrubs of the rivers of Mesopotamia.”

No. 1108.—l. 15. *Her foundations are fallen, her walls are thrown down.*] Though this could not be the case with foundations in general, it might be with those of Babylon: for *Herodotus*, who had himself been there, informs us (lib. i. c. 178.) that it was surrounded first by a deep and wide ditch full of water, and then by its stupendous walls, fifty royal cubits broad and two hundred high; that the earth thrown out of the ditch was made into bricks, with which they first lined both sides of the ditch, and then built the wall in the same manner. Supposing then that the scarp, or inner wall of the

ditch, served for a foundation to the wall of the city, it is very easy to conceive how such foundations, being built in a marshy soil, and continually exposed to the undermining power of the water in the ditch, and pressed by such a prodigious weight, might give way and fall.

PARKHURST, *Heb. Lex.* p. 48.

No. 1109.—li. 41. *How is Sheshach taken!*] It is conceived that Babylon is called Sheshach from one of her idols, and that the term is used by way of opprobrium. The idol Shach was worshipped there, and had a festival kept for five days together. It is said that during this festival Cyrus took Babylon. *Athenæus* speaks of this feast, (*Deipnosophistæ*, lib. xiv. cap. 17.) saying, Berosus in the first book of the Babylonish History relates, that on the sixteenth of the calends of September the feast Saicea was celebrated at Babylon for five days; during which time it was customary for masters to obey their servants; one of them, being master of the house, was clothed in a royal garment, and called Zoganez. See some curious particulars about Sheshach in *Assembly's Annotations on Jer. xxv. 26.*

## No. 1110.—LAMENTATIONS ii. 1.

*And remembered not his footstool in the day of his anger.*

THE footstool was not only a great convenience as an appendage to the throne, but was a peculiar mark of regal honour: on this account the earth is called the footstool of the throne of God. In this manner it is mentioned by *Homer*:

A splendid footstool, and a throne, that shine  
With gold unfading, Somnus, shall be thine.

*H. xiv. 273. POPE.*

No. 1111.—v. 10. *Our skin was black like an oven.*] Portable ovens were frequently used in the East, and were part of the furniture of eastern travellers. These ovens appear to have been formed of different materials, according to the rank of the several owners. Those that are alluded to by the prophet Jeremiah, when describing the distresses of the inhabitants of Jerusalem, saying, *our skin was black like an oven because of the terrible famine*, seem to be of an inferior kind, and belonged most probably to the ordinary class of travellers. Nevertheless there were others of a far superior nature, even of very valuable metals. Thus we are informed from an Arabian tale, translated in 1786 from an unpublished MS. that part of the food of the caliph Vathek on his travels was delicate cakes, which had been baked in silver ovens. St. Jerome describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire which heats it within.



## No. 1112.—EZEKIEL ix. 2.

*And one man among them was clothed with linen, with a writer's ink-horn by his side.*

D'ARVIEUX informs us, that “the Arabs of the desert, when they want a favour of their emir, get his secretary to write an order agreeable to their desire, as if the favour were granted; this they carry to the prince, who, after having read it, sets his seal to it with ink, if he grant it; if not, he returns the petitioner his paper torn, and dismisses him. These papers are without date, and have only the emir's flourish or cypher at the bottom, signifying the poor, the subject Mahomet, son of Turabeye.” (*Voy. dans la Pal.* p. 61, 154.) Pococke says (*Trav.* vol. i. p. 186, *note*,) that “they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it.” The custom of placing the inkhorn by the side, *Olearius* says, continues in the East to this day.

HARMER, vol. ii. p. 458,

No. 1113.—xii. 3. *Prepare thee stuff for removing, and remove by day in their sight.*] “This is as they do in the caravans, they carry out their baggage in the day-time, and the caravan loads in the evening; for in the morning it is too hot to set out on a journey for that day, and they cannot well see in the night. However, this depends on the length of their journeys; for when they are too short to take up a whole night, they load in the night, in order to arrive at their journey's end early in the morning; it being a greater inconvenience

to arrive at an unknown place in the night, than to set out on a journey then." *Chardin MS.*

HARMER, vol. i. p. 432.

No. 1114.—xii. 8. *And in the morning came the word of the Lord unto me.*] The ancients thought that those visions were truly prophetic, which appeared in the morning. *Certiora et colatiora de animâ somniari affirmant sub extremis noctibus.* Tertullian.

*Ovid* thus expresses himself in his epistle of Hero to Leander :

Sub auroram, jam dormitante lucernâ,  
Somnia quo cerni tempore vera solent.

*Mr. Pope* begins his intellectual vision of the Temple of Fame at the same time :

What time the morn mysterious visions brings,  
While purer slumbers spread their golden wings.

No. 1115.—xiii. 10. *One built up a wall, and, lo, others daubed it with untempered mortar.*] In Persia, where it has been conjectured that the prophet Ezekiel now was, (see *Fragments*, No. 106.) the mortar is made " of plaster, earth, and chopped straw, all well wrought and incorporated together : but this is not the material with which they cast or set, that is, coat over, their walls. They cast their walls pretty often also, with a mixture made of plaster and earth, which they call *zerdghil*, (i. e. yellow earth ; though in reality it be not yellow, but rather of a musk or cinnamon colour.) They get it on the river side, and work it in a great earthen vessel ; but they put so little earth in proportion to water, that it remains liquid like muddy water, or at most like strained juice ; and it is altogether of the colour of that earth. They make use of it to work the plaster in another earthen vessel, where they

mingle this water with plaster in such a quantity, that it retains the colour of the earth. With this mixture they cast their walls, which at first look all grayish; but, according as they dry, they grow so white, that when they are fully dry, they look almost as if they were plastered over with pure plaster. This mixture is used not only for saving plaster, but also because it holds better than plaster alone, and looks as well."

THEVENOT'S *Travels*, part ii. p. 86.

No. 1116.—xvi. 18, 19. *And thou hast set mine oil and mine incense before them,—thou hast even set it before them for a sweet savour.*] The burning of perfumes is now practised in the East in times of feasting and joy; and there is reason to believe that the same usage obtained anciently in those countries. Niebuhr (*Voy. en Arabie*, vol. i. p. 307.) mentions a Mohammedan festival, "after which every one returned home, feasted, chewed kaad, burnt fragrant substances in his house, stretched himself at length on his sofa, and lighted his kiddre, or long pipe, with the greatest satisfaction." HARMER, vol. iii. p. 191.

No. 1117.—xvii. 13. *The mighty of the land.*] The seventy, Ἀρχοντες. Vulg. Arietes, rams. Thus Homer, speaking of Ulysses marshalling the Greeks:

Αὐτος δὲ, κίλος ὡς, ἐπιπῶλεται σίχας ἀνδρῶν· &c.  
IL. iii. 196.

Nor yet appear his care and conduct small;  
From rank to rank he moves, and orders all.  
The stately ram thus measures o'er the ground,  
And, master of the flocks, surveys them round.      POPE.

*Aristotle* (II. A. vi. 19.) says, that in every flock they prepare a leader of the males, which, when the shepherd calls him by name, goes before them.

No. 1118.—xix. 11. *She had strong rods for the sceptres of them that bear rule.*] The allusion here is evidently to the sceptres of the ancients, which were no other than walking-sticks, cut from the stems or branches of trees, and decorated with gold, or studded with golden nails. Thus Achilles is introduced as swearing by a sceptre, which being cut from the trunk of a tree on the mountains, and stripped of its bark and leaves, should never more produce leaves and branches, or sprout again. Such an one the Grecian judges carried in their hands. See HOMER, *Il.* i. 234.

No. 1119.—xx. 47. *Say to the forest of the south, hear the word of the Lord; thus saith the Lord God, behold I will kindle a fire in thee, and it shall devour every green tree and every dry tree.*] D'Herbelot (p. 330.) has given us a passage of a Persian poet, describing the desolation made by a pestilence, whose terms very much resemble the words of the prophet:

The pestilence, like an avenging fire, ruins at once this beautiful city, whose territory gives an odour surpassing that of the most excellent perfumes: of all its inhabitants there remains neither a young man nor an old.

This was a lightning that, falling upon a forest, consumed there the green wood, with the dry. See also Hab. iii. 5.

HARMER, vol. ii. p. 186.

No. 1120.—xxi. 27. *I will overturn, overturn, overturn it.*] *Perverted, perverted, perverted will I make it*, marg. This passage, according to the marginal reading, may be beautifully illustrated from the turbans of antiquity. Those of independent sovereigns (even to this day in Persia, see a copy of one in *Charadin's Travels*) had their apex upright. Inferior and subordinate princes wore theirs bent backwards. To

this the prophecy refers, declaring that the crown of Judea should thenceforward be dependent and subordinate, as it was under the Persians, Greeks, and Romans. See *Christian Observer*, vol. i. p. 351.

No. 1121.—xxiv. 5. *Take the choice of the flock, and burn also the bones under it.*] The following account of a royal Arab camel feast will afford some illustration of the parable contained in this chapter. “Before mid-day a carpet being spread in the middle of the tent, our dinner was brought in, being served up in large wooden bowls between two men; and truly to my apprehension load enough for them. Of these great platters there were about fifty or sixty in number, perhaps more, with a great many little ones; I mean, such as one man was able to bring in, strewed here and there among them, and placed for a border or garnish round about the table. In the middle was one of a larger size than all the rest, in which were the camel’s bones, and a thin broth in which they were boiled. The other greater ones seemed all filled with one and the same sort of provision, a kind of plum-broth, made of rice and the fleshy part of the camel, with currants and spices, being of a somewhat darker colour than what is made in our country.” *Philosophical Transactions abridged*, part ii. cap. 2. art. 40.

The Hebrew word translated *burn* should have been rendered, as in the margin, *heap*. The meaning cannot be that the bones were to be burnt under the caldron, but that they were to be heaped up in it; for it is said, *let them see the bones of it therein*. With this interpretation the Septuagint translation of the passage agrees: and viewed in this light, the object is ascertained by the foregoing extract.

No. 1122,—xxvii. 11. *The men of Arvad with their*

*army were upon thy walls round about, and the Gam-madin were in thy towers; they hung their shields upon thy walls round about.]* The eastern soldiers in times of peace are disposed of about the walls of places, and particularly in the towers, and at the gates. *Niebuhr* tells us (p. 186.) that the foot-soldiers of the imam of Yemen have very little to do in times of peace, any more than the cavalry: some of them mount guard at the de-la's (or governor's); they are also employed at the gates and upon the towers. *Van Egmont* and *Heyman* (*Trav.* vol. ii. p. 121.) give a similar account.

*Sandys*, speaking of the decorations of one of the gates of the imperial seraglio in Constantinople, tells us, that it is hung with shields and cimeters. Through this gate people pass to the divan, where justice is administered; and these are the ornaments of this public passage.

HARMER, vol. ii. p. 517.

No. 1123.—xxvii. 15. *They brought thee for a present horns of ivory and ebony.]* These articles were the produce of their own art and manufacture, and were given in exchange for such things as they wanted. It is well known how common and indeed indispensable presents were in the East. In some instances they were made use of to convey a particular meaning. Thus we read that the farther Darius advanced into the country (of the Scythians), the greater hardships his army was exposed to. Just when it was reduced to the last extremity, there came a herald to Darius from the Scythian prince, with a bird, a mouse, a frog, and five arrows, for a present.\* The king desired to know the meaning of these gifts. The messenger answered, that his orders were only to deliver them, and nothing more, and that it was left to the Persian king to find out the meaning. Darius concluded at first, that the Scythians thereby consented to deliver up the earth and

water to him, which were represented by a mouse and a frog; as also their cavalry, whose swiftness was represented by the bird; together with their own persons and arms, signified by the arrows. But Gobryas, one of the seven lords that had deposed the Magian impostor, expounded the ænigma in the following manner. "Know," says he to the Persians, "that unless you can fly away in the air like birds; or hide yourselves in the earth like mice; or swim in the water like frogs; you shall in no wise be able to avoid the arrows of the Scythians."

ROLLIN'S *Anc. Hist.* vol. iii. p. 31.

No. 1124.—xxxii. 3. *I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net.*] Herodotus (lib. ii. cap. 70.) relates that in his time they had in Egypt many and various ways of taking the crocodile. Brookes (*Nat. Hist.* vol. i. p. 332.) says, "the manner of taking the crocodile in Siam is by throwing three or four nets across a river at proper distances from each other; that so if he break through the first, he may be caught by one of the others."

No. 1125.—DANIEL i. 4.

*Well-favored.*

CURTIVS (*Hist.* l. vi. c. 5.) says, that in all barbarous or uncivilized countries the stateliness of the body is held in great veneration: nor do they think any capable of great services or actions, to whom nature has not vouchsafed to give a beautiful form and aspect. It has always been the custom of the eastern nations to choose such for their principal officers, or to wait on princes and great personages. Sir Paul Ricaut (*Present State of the Ottoman Empire*, b. i. c. 5. p. 13.) observes, “ that the youths that are designed for the great offices of the Turkish empire must be of admirable features and pleasing looks, well-shaped in their bodies, and without any defects of nature: for it is conceived, that a corrupt and sordid soul can scarce inhabit in a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well clothed and mounted, in great numbers.”

No. 1126.—i. 15. *And at the end of ten days their countenances appeared fairer<sup>d</sup> and fatter in flesh than all the children which did eat the portion of the king's meat.]* It is probable that there was nothing extraordinary or out of the common way in this circumstance. Sir J. Chardin observes, “ I have remarked this, that the countenances of the Kechichs are in fact more rosy and smooth than



those of others, and that these people who fast much, I mean the Armenians and the Greeks, are notwithstanding very beautiful, sparkling with health, with a clear and lively countenance." HARMER, vol. i. p. 357.

No. 1127.—ii. 5. *Your houses shall be made a dung-hill.*] This was a common practice among the Romans. When any person was found plotting against the government, or guilty of treason, they were not only capitally punished, but their houses were pulled down, or the names of them changed. Thus the house of Caius Cassius was pulled down for his affectation of government, and for treason; and that of M. Manlius Capitolinus, who was suspected of seizing the government, after he was thrown down from the rock, was made a mint of. That of Spurius Melius, for the same crime, after he had suffered, was by reproach called *Æquimelium*. Other instances are mentioned in *Alex. ab Alex. Genial. Dier.* l. iii. c. 23. See 2 Kings. x. 27.

No. 1128.—ii. 48. *Then the king made Daniel a great man.*] For various purposes and services the eastern princes honoured and dignified men of wisdom and particular abilities: but they sometimes carried their attachment to a very singular excess; even imprisoning them if they suspected them of an intention to retire. If they happened to escape, an embassy with presents and apologies sometimes followed the man of learning; and a peremptory demand was often made, where gentler methods had not the desired effect: a demand, however, seldom complied with, if the power of the sovereign with whom they had taken refuge bore any proportion to that of his competitor. See RICHARDSON'S *Dissert. on the Eastern Nations*, p. 30.

No. 1129.—v. 2. *Belshazzar, while he tasted the*

*wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.]* Mr. Harmer (vol. i. p. 385.) conjectures that a false devotion, excited by wine, might be the cause of Belshazzar's conduct; and, as an illustration of this remark, informs us, from Sir J. Chardin, that it is the custom of the greatest part of the eastern Christians, and above all of the Iberians and the people of Chalcis, when they are drunk, to lift up their eyes to heaven, beat themselves on the breast, to sigh and sob; remorse for their sins awaking, and their fear of future punishment operating afresh.

No. 1130.—v. 12. *Dissolving of doubts.] Literally from the Hebrew, untying of knots.* In the copy of a patent given to Sir John Chardin by the king of Persia, we find it is addressed “To the lords of lords, who have the presence of a lion, the aspect of Deston, the princes who have the stature of Tahem-ten-ten, who seem to be in the time of Ardevon, the regents who carry the majesty of Ferribours, the conquerors of kingdoms, superintendents that *unloose all manner of knots*, and who are under the ascendant of Mercury, &c.”

No. 1131.—vi. 8. *The law of the Medes and Persians which altereth not.] Chardin* says that in Persia, when the king has condemned a person, it is no longer lawful to mention his name, or to intercede in his favour. Though the king were drunk or beside himself, yet the decree must be executed; otherwise he would contradict himself, and the law admits of no contradiction.

No. 1132.—vi. 10. *He went into his house, and, his windows being open in his chamber toward Jerusalem.]* It was enjoined upon the Jews, that if any of them were led away captive, they should pray to God toward

the city which he had chosen, and the house which Solomon had built, 1 Kings viii. 48. The conduct of Daniel in the instance now referred to was in obedience to that command.

We find that a similar custom of expressing an affection for any highly esteemed place by turning their faces towards it prevails at this present time among the people in Africa. Thus *Park* informs us: "when we departed," says this traveller, "from Kamalia (near the Niger,) a town in Manding, we were followed for about half a mile by most of the inhabitants of the town, some of them crying, and others shaking hands with their relations, who were now about to leave them: and when we had gained a piece of rising ground, from which we had a view of Kamalia, all the people belonging to the cofle (a number of slaves who were going down to the coast) were ordered to sit down in another place with their faces towards Kamalia, when a schoolmaster that accompanied them pronounced a long and solemn prayer."

GILLINGWATER, MS.

No. 1133.—vi. 11. *Making supplication.*] There were various ways of making supplication peculiar to different nations. Themistocles, when pursued by the Athenians and Lacedæmonians, and forced to cast himself on the protection of Admetus king of the Molossians, held the young prince (who was then a child) in his arms, and in that posture prostrated himself before the king's household gods; this being the most sacred manner of supplication amongst that people. (*Plutarch in Themist.*)

The Grecians used to supplicate with green boughs in their hands, and crowns upon their heads, chiefly of olive or laurel; whence *Statius* says,

Mixt nemus circa——  
Vittatæ taurus, et supplicis arbor olivæ.

No. 1134.—viii. 5. *And the goat had a notable horn between his eyes.*] It is very well known that in former times Macedon, and the adjacent countries, particularly Thrace, abounded with goats; in so much that they were made symbols, and are to be found on many of the coins that were struck by different towns in those parts of Greece. But not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat with this particularity, that it had but one horn. The custom of representing the type and power of a country under the form of a horned animal is not peculiar to Macedon. Persia was represented by a ram. *Ammianus Marcellinus* (lib. xix. cap. 1.) acquaints us, that the king of Persia, when at the head of his army, wore a ram's head made of gold and set with precious stones, instead of a diadem. The relation of these emblems to Macedon and Persia is strongly confirmed by the vision of Daniel recorded in this chapter, and which from these accounts receives no inconsiderable share of illustration. An ancient bronze figure of a goat with one horn, dug up in Asia Minor, was lately inspected by the society of Antiquaries in London. The original use of it probably was to be affixed to the top of a military standard, in the same manner as the Roman eagle. This supposition is somewhat supported by what is related of Caranus, that he ordered goats to be carried before the standards of his army. (*Justin* lib. vii. cap. 1.) See *ARCHÆOLOGIA*, or *Miscellaneous Tracts relating to Antiquity*, vol. xiv. p. 14.

No. 1135.—xi. 45. *He shall plant the tabernacles of his palace,*] or *pavilion*, that is, the tents for his princes and generals. The word used has the signification of

covering and clothing. Hence some translate it *the tents of his curtain*; tents covered with curtains or veils, such as the tents of kings, generals, and principal officers were distinguished by. FULLER (*Miscell. Sacr.* l. v. c. 18. So also LYDIUS *de re militari*, l. iv. c. 2. p. 155.) conjectures, that it may refer to an ancient custom of the Roman emperors, who used before a battle to have a scarlet coat spread over their tents, or hung upon a spear, to give notice of it. And so this furious enemy of the church of God is represented as setting up his ensign, preparing for battle, and threatening with utter desolation.

No. 1136.—HOSEA iii. 4.

*Teraphim.*

As to the external form of the teraphim, *Jurieu* represents it thus. The eastern nations preserved in one of the remote parts of their house the relics of their ancestors; if they had none of these, their posterity being numerous, they erected empty tombs of stone, wood, or earth, and upon these they set the teraphim at the two extremities. Micah (Judges xviii. 14.) having obtained a sight of some of these oracles among the heathen, and being ignorant of the abominations they practised by them, thought they might be sanctified by dedicating them to God, though by idolaters they were designed for inquiring of the dead.

No. 1137.—viii. 11. *Ephraim hath made many altars to sin.*] The ancient idolaters were not satisfied with worshipping one deity, or with sacrificing upon a single altar, but greatly multiplied both. They embraced every opportunity of adding to the number already received and established. The Romans were remarkable for the erection of altars upon any sudden benefit received. *Tacitus* mentions one consecrated to Adoption; and another to Revenge. When they felt an earthquake, they betook themselves by public command to religious observances: though they did not, as on other occasions, name the god to whom they dedicated such solemnities, lest by mistaking one for another they might oblige the people to a false worship. *A. Gell.* l. ii. c. 28.

No. 1138.—xii. 1. *And oil is carried into Egypt.*] Oil is now presented in the East to be burnt in honour

of the dead, whom they reverence with a religious kind of homage. It is most natural to suppose that the prophet Hosea refers to a similar practice in the times of antiquity, when he upbraids the Israelites with carrying oil into Egypt. The Algerines, according to *Pitts* (*Account*, p. 17.) when they are in the Straights Mouth, make a gathering of small wax candles, which they usually carry with them, and bind them in a bundle; and then, together with a pot of oil, throw them overboard, as a present to the marabbot or saint, who lies entombed there on the Barbary shore near the sea.

HARMER, vol. iv. p. 305.

No. 1139.—xiv. 6. *And his smell as Lebanon.*] Not only both the great and small cedars of Lebanon have a fragrant smell, but *Maundrell* (*Journey*, May 9.) found the great rupture in that mountain, which “runs at least seven hours travel directly up into it, and is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature. These streams all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it.”

## No. 1140.—AMOS ii. 6.

*They sold the righteous for silver, and the poor for a pair of shoes.*

MAILLET, (*Lett.* x. p. 86.) amongst other articles which are carried before a bride on the day of marriage, mentions wooden sandals; these in the East are called cobcal. They are not of much value, though sometimes they are ornamented. What *Rauwolf* says, in connection with the above circumstance, greatly illustrates this passage of Amos. "The Turkish officers and also their wives go very richly clothed with rich flowered silks, artificially made, and mixed of several colours. But these clothes are commonly given them by those that have causes depending before them, (for they do not love to part with their own money) to promote their cause, and to be favourable to them." See also Amos viii. 6. HARMER, vol. ii. p. 21.

No. 1141.—iii. 8. *The lion hath roared, who will not fear?*] "The strength of the lion is so prodigious, that a single stroke of his paw is sufficient to break the back of a horse; and one sweep with his tail will throw a strong man to the ground." *Kolben* says, that when he comes up to his prey, he always knocks it down dead, and seldom bites it till the mortal blow has been given. This blow he generally accompanies with a terrible roar.

"The roaring of a lion when in quest of prey resembles the sound of distant thunder; and, being re-echoed by the rocks and mountains, appals the whole race of animals, and puts them to a sudden flight: but he frequently varies his voice into a hideous scream or yell."

BINGLEY'S *Animal Biography*, vol. i. p. 253, 267.



No. 1142.—iv. 10. *The pestilence after the manner of Egypt.*] Abp. Newcome says, that this means the unwholesome effluvia on the subsiding of the Nile, which causes some peculiarly malignant diseases in this country. *Maillet* (*Lett.* i. p. 14.) says, that “the air is bad in those parts, where, when the inundations of the Nile have been very great, this river, in retiring to its channel, leaves marshy places, which infect the country round about. The dew is also very dangerous in Egypt.”

No. 1143.—vii. 14. *A gatherer of sycamore fruit,*] or more properly, a *dresser* of sycamore fruit. *Pococke* gives the following account of it. “The dumez (of Egypt) is called by the Europeans Pharaoh's fig; it is the sycamore of the ancients, and is properly a *ficus fatuus*, (wild fig.) The fig is small, but like the common figs. At the end of it a sort of water gathers together; and unless it be cut, and the water let out, it will not ripen. This they sometimes do, covering the bough with a net to keep off the birds: and the fruit is not bad, though it is not esteemed. It is a large spreading tree, with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood; and these bear the fruit. It was of the timber of these trees that the ancient Egyptians made their coffins for their embalmed bodies, and the wood remains sound to this day.” *Travels*, vol. i. p. 205.

This shews the propriety of rendering Psalm lxxviii.  
47. *He destroyed their sycamore trees with frost.*

## No. 1144.—OBADIAH, ver. 18.

*There shall not be any remaining of the house of Esau.*

THEY shall all be cut off by, or swallowed up among, the Jews: not so much as a torch-bearer left, one that carries the lights before an army, as the Septuagint and Arabic versions; which versions, and the custom alluded to, serve very much to illustrate the passage. It was usual with the Greeks (*Alex. ab Alex. Genial. Dier.* l. v. c. 3.) when armies were about to engage, that before the first ensigns stood a prophet or priest bearing branches of laurels and garlands, who was called Pyrophorus, or the torch-bearer, because he held a lamp or torch; and it was accounted a most criminal thing to do him any hurt, because he performed the office of an ambassador. This sort of men were priests of Mars and sacred to him, so that those who were conquerors always spared them. Hence, when a total destruction of an army, place, or people was hyperbolically expressed, it used to be said, not so much as a torch-bearer, or fire-carrier, escaped. (*Herodot. Urania, sive* l. viii. c. 6.) So *Philo* the Jew, speaking of the destruction of Pharaoh and his host in the Red Sea, says, there was not so much as a torch-bearer left to declare the calamity to the Egyptians. And thus here, so general should be the destruction of the Edomites, that not one should be left in such an office as just described.

## No. 1145.—MICAHAH v. 8.

*As a young lion among the flocks of sheep; which, if he go through, both treadeth down and teareth in pieces.*

THE lion is remarkable for tearing his prey to pieces. This circumstance is particularly noted both by sacred and profane writers. Gen. xlix. 9. Deut. xxxiii. 22. Psalm xxii. 13. Hosea xiii. 8. Thus also *Virgil*:

Impastus ceu plena leo per ovilia turbans,  
(Suadet enim vesana fames) manditque trahitque  
Molle pecus. *Æn.* ix. 339.

The famish'd lion, thus with hunger bold,  
O'erleaps the fences of the nightly fold,  
And tears the peaceful flocks. DRYDEN.

Comp. *Hom.* Il. xi. lin. 176.

*Buffon* says, (*Nat. Hist.* tom. viii. p. 124.) when the lion leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, tears it with his claws, and afterwards devours it with his teeth.

No. 1146.—vi. 7. *Shall I give my first-born for my transgression?*] This actually was the practice of the inhabitants of Florida. The ceremony was always performed in the presence of one of those princes or caciques, whom they call paraoustis. The victim must always be a male infant. The mother of it covers her face, and weeps and groans over the stone, against which the child is to be dashed in pieces. The women who accompany her sing and dance in a circle, while another woman stands up in the middle of the ring, holding the child in her arms, and shewing it at a

distance to the paraousti ; who probably is esteemed a representative of the sun, or deity to which the victim is offered ; after which the sacrifice is made. “ The Peruvians of quality, and those too of mean sort, would sacrifice their first-born to redeem their own life, when the priest pronounced that they were mortally sick.” *More’s Explanation of Grand Mystery*, p. 86. And as the king of Moab when in distress took his first-born son, that should have reigned in his stead, and offered him for a burnt-offering, 2 Kings iii. 27. so “ Hacon king of Norway offered his son in sacrifice, to obtain of Odin the victory over his enemy Harald. Aune king of Sweden devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life.” See MAILLETT’S *Northern Antiquities*, vol. i. p. 134.

No. 1147.—vii. 19. *Thou wilt cast all their sins into the depths of the sea.*] It is a custom with the modern Jews on new year’s day to sound the horn, to invite the people to hearken with humility and attention to the judgments of God, and to thank him for his favour and support during the year which is just ended. This festival lasts two days, and all the people in the synagogue are to pray with a loud voice and in a humbler posture than usual. In Germany the Jews send their children to the grand rabbi to receive his benediction ; and when they sit down to table, the master of the house takes a bit of bread, and dips it in honey, saying, may this year be sweet and fruitful ; and all the guests do the same. They seldom omit serving up a sheep’s head at this entertainment, which they say is a mystical representation of the ram sacrificed instead of Isaac. The sounding of the horn is performed standing, where the law is read, the whole congregation remaining in the same posture.\* This is made of a ram’s horn, being also a monument of Isaac’s ram. It is

crooked, as representing the posture of a man humbling himself. The time for blowing it is from sun-rise to sun-set. The ancient Jews upon the day of atonement discharged their sins upon a he-goat, which afterwards was sent into the desert. But the modern Jews, of Germany in particular, instead of a goat, now do it upon the fish. They go after dinner to the brink of a poud, and there shake their clothes over it with all their might. They derive this custom from the passage of the prophet Micah now above cited.

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No. 1148.—NAHUM iii. 10.

*They cast lots for her honourable men.*

THE custom of casting lots for the captives taken in war appears to have prevailed both with the Jews and Greeks. It is mentioned by another of the prophets, besides the one now referred to. *Strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem.* Obad. ver. 11. With respect to the Greeks, we have an instance in *Tryphiodorus*:

Shar'd out by lot, the female captives stand :  
The spoils divided with an equal hand :  
Each to his ship conveys his rightful share,  
Price of their toil, and trophies of the war.

*Destruction of Troy, Merrick, ver. 938.*

## No. 1149.—HABAKKUK i. 8.

*Their horses also are swifter than the leopards.*

LEOPARDS tamed and taught to hunt are, it is said, made use of in the East for that purpose, and seize the prey with surprising agility. *Le Bruyn* tells us (tom. ii. p. 154.) that he had often seen the bashaw of Gaza go to hunt jackalls, of which there are great numbers in that country, and which he took by means of a leopard trained to it from its youth. The hunter keeps it before him upon his horse, and when he meets with a jackall, the leopard leaps down, and creeps along till he thinks himself within reach of the beast, when he leaps upon it, throwing himself seventeen or eighteen feet at a time.

If we suppose that this way of hunting was in use in the time of the prophet Habakkuk, the image was sufficiently familiar to the common people.

HARMER, vol. ii. p. 438.

No. 1150.—ii. 2. *Make it plain upon tables.*] Writing-tables were used in and before the time of *Homer*; for he speaks (*Il.* vi.) of writing very pernicious things upon a two-leaved table. They were made of wood, consisted of two, three, or five leaves, and were covered with wax; on this impressions were easily made, continued long, and were very legible. It was a custom amongst the Romans for the public affairs of every year to be committed to writing by the *pontifex maximus*, or high priest, and published on a table. They were exposed to public view, so that the people might have an opportunity of being acquainted with them. It was also usual to hang up laws approved and recorded on tables of brass in their market-places, and in their

temples, that they might be seen and read. (*Taciti Annales*, l. xi. c. 14.) In like manner the Jewish prophets used to write, and expose their prophecies publicly on tables, either in their own houses, or in the temple, that every one that passed by might read them.

No. 1151.—ii. 16. —*the cup of the Lord's right hand shall be turned unto thee.*] In the entertainments of the ancients the cup was delivered towards the right hand; express mention is made of this practice by *Homer* :

From where the goblet first begins to flow,  
From right to left, in order take the bow. *Odys.* b. xxi.

See also the *Il.* b. i. 597.

This custom seems to be referred to in the words of the prophet.

No. 1152.—iii. 9. *Thy bow was made quite naked.*] The oriental bows, according to *Chardin*, were usually carried in a case hung to their girdles; it was sometimes of cloth, but more commonly of leather. The expression in these words of the prophet must consequently be understood of the bow when out of the case.

HARMER, vol. ii. p. 513.

## No. 1153.—ZEPHANIAH ii. 6.

*And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.*

ABP. Newcome has remarked, that many manuscripts and three editions have a single letter in one of these words more than appears in the common editions; which, instead of cherith, gives us a word which signifies *caves*; and he thus renders the words: *and the sea-coast shall be sheep-cotes; caves for shepherds, and folds for flocks.* This translation will appear perfectly correct if it be considered, that the mountains bordering on the Syrian coast are remarkable for the number of caves in them. In the history of the crusades it is particularly mentioned that a number of persons retired with their wives and children, their flocks and herds, into subterraneous caves to find shelter from the enemy. (*Gesta Dei per Francos*, p. 781.) HARMER, vol. iii. p. 60.

No. 1154.—ii. 7. *In the houses of Ashkelon shall they lie down in the evening.*] An extract from Dr. Chandler's *Travels* (p. 115.) furnishes a very lively comment on these words. "Our horses were disposed among the walls and rubbish (of Ephesus) with their saddles on; and a mat was spread for us on the ground. We sat here in the open air while supper was preparing; when suddenly fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro, with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation. A shrill owl, called cucuvaia from its note, with a night-



hawk, flitted near us: and a jackall cried mournfully, as if forsaken by his companions on the mountain."

No. 1155.—ii. 14. *Flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels thereof.]* *Knobs or chapters*, marg. Chardin (tom. iii. p. 108.) describing the magnificent pillars that he found at Persepolis, tells us, that the storks (birds respected by the Persians) make their nests on the top of these columns with great boldness, and are in no danger of being dispossessed.

## No. 1156.—ZECHARIAH i. 8.

*A red horse.*

THE word here translated red signifies blood-red, not any kind of bright bay, or other colour usual amongst horses. But the custom of painting or dying animals for riding, whether asses or horses, explains the nature of this description. *Tavernier*, (*Trav.* p. 111.) speaking of a city which he visited, says, “ Five hundred paces from the gate of the city we met a young man of a good family, for, he was attended by two servants, and rode upon an ass, the hinder part of which was painted red.” and *Mungo Park* informs us, that the Moorish sovereign Ali always rode upon a milk-white horse, with its tail dyed red. See also Zech. vi. 2. Rev. vi. 4.

*Fragments Supp. to Calmet*, No. 478.

No. 1157.—iii. 3. *Now Joshua was clothed with filthy garments.*] It was usual, especially among the Romans, when a man was charged with a capital crime, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and sordid habit. Hence such were called *Sordidati*. When the accused person was brought into court to be tried, even his near relations, friends, and acquaintance, before the court voted, appeared with dishevelled hair, and clothed with garments foul and out of fashion, weeping, crying, and deprecating punishment. (*Alex. ab Alex. Genial. Dier.* l. iii. c. 5.) The guilty person sometimes appeared before the judges clothed in black, and his head covered with dust.

No. 1158.—iii. 8. *I will bring forth my servant the*

*branch.*] The oak was very early made an object of idolatrous worship, Isaiah i. 29. and in Greece we meet with the famous oracle of Jupiter at the oaks of Dodona. In Gaul and Britain we find the highest religious regard paid to this tree and its mistelto, under the direction of the druids. The mistelto is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing upon some other tree, as upon the oak or apple. The druids, says *Pliny*, (*Nat. Hist.* lib. xvii. c. 44.) hold nothing more sacred than the mistelto, and the tree on which it is produced, provided it be the oak. They make choice of groves of oaks on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called by a Greek etymology druids. And whatever mistelto grows on the oak, they think is sent from heaven, and is a sign of God himself's having chosen that tree. This, however, is very rarely found; but when discovered is treated with great ceremony. They call it by a name which in their language signifies "the curer of all ills:" and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied. The priest, dressed in a white robe, ascends the tree, and with a golden pruning-hook cuts off the mistelto, which is received in a white sagum or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it. Is it possible, says Mr. *Parkhurst*, (*Heb. Lex.* p. 50.) for a Christian to read this account without thinking of him who was the desire of all nations, of the man whose name was the branch, who had indeed no father on earth, but came down from heaven, was given to heal all our ills, and, after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre for our sakes? The mistelto was a sacred

emblem to other nations, especially to the ancient inhabitants of Italy. The golden branch of *Virgil*, (*Æn.* vi. l. 126.) without which no one could return from the infernal regions, seems an allusion to the mistleto.

No. 1159.—iii. 10. *In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.*] The people of the East not only enjoy themselves in forming parties of pleasure, which repose themselves under trees in warm weather, indulging themselves in eating and drinking there; but they frequently invite passengers to partake of their repasts. Dr. *Chandler* says, (*Travels in Asia Minor*, p. 250.) “that a Greek at Philadelphia sent them a small earthen vessel full of choice wine; and that some families, who were sitting beneath some trees by a rill of water, invited them to alight, and partake of their refreshments.” To something of this kind the prophet refers in this passage.

HARMER, vol. iii. p. 204.

No. 1160.—xiv. 20. *The bells of the horses.*] Among the heathens of the East the Sun was called Baal or Bel, from his supposed dominion over all things; whence the word came at last to denote a lord or master in general. He was considered as the author of vibratory motion, the source of musical sound; and such instruments as emit a sound by percussion were called bells, from *bell*, or *bel*, the name by which the sun was denoted among the druids.

For the above reason a bell seems in very early times to have been made a sign or symbol of victory or dominion. Thus, as horses were employed in war, and are celebrated in the earliest antiquity for their strength, stately port, and undaunted courage, bells became a part of their martial furniture. This custom obtained in Greece, as is evident from *Aristophanes*, who calls

the artificers that joined the bells to the furniture of the war-horses, καδωνοΦα αροπωλοι. Hence also, to bear the bell still signifies victory or dominion over others.

PIRIE'S *Works*, vol. iii. p. 202.

No. 1161.—xiv. 20. *Bells of the horses.*] “The finest breed of Arabian horses is in this country, and has furnished us with those we make use of for the turf. They are here chiefly articles of luxury, used only in war, or for parade. The governor has a large stud opposite the house where I live, which affords me much pleasure, as I pay them frequent visits. They are small, but finely shaped and extremely active. Of this I had an opportunity of judging yesterday, when the cavalry had a field day in the great square, which, from the mode of exercise, called to my mind the idea of our ancient tilts and tournaments. The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells hung round their necks, and rich housings. The riders were in handsome Turkish dresses, with white turbans, and the whole formed to me a new and pleasing spectacle.” ROOKE'S *Travels to the Coast of Arabia Felix*, p. 82.

No. 1162.—xiv. 20. *In that day shall there be upon the bells of the horses “holiness unto the Lord.”*] CHARDIN informs us, that something like this is seen in several places of the East. In Persia, in Turkey, the reins are of silk, of the thickness of a finger, on which is wrought the name of God, or other inscriptions.

HARMER, vol. i. p. 470.

END OF THE OLD TESTAMENT.

## No. 1163.—ST. MATTHEW ii. 2.

*We have seen his star.*

THAT the heathens thought the rise of a new star, or the appearance of a comet, portended the birth of a great person, has been proved by *Origen (contra Celsum, lib. i.)* Farther, it appears from *Virgil*, that it was commonly imagined the gods sent stars to point out the way to their favourites in difficult and perplexed cases; and that the ancients called globes of fire appearing in the air stars.

——Subitoque fragore

Intonuit lævum, et de cœlo lapsa per umbras

Stella facem ducens multâ cum luce cucurrit. *Æn. ii. 692.*

No. 1164.—ii. 2. *We have seen his star in the East.*] The ancients had an opinion, says *Shuckford, (Connection, vol. ii. b. 8. p. 282.)* that their great men and heroes at their death migrated into some star: and in consequence of that, they deified them. Thus Julius Cæsar was canonized because of a star that appeared at his death, into which they supposed he was gone. Vide *Sucton. Jul. cap. 88. Virg. Ecl. ix. 47. Horace, l. i. Od. 12.*

No. 1165.—iii. 4. *And the same John had his raiment of camel's hair.*] His raiment was not made of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called camlet, (in imitation of which, though made of wool, is the English camlet) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff, anciently worn by monks and anchorites. It is only

when understood in this way, that the words suit the description here given of John's manner of life.

CAMPBELL's *Translation of the Gospels*, note.

No. 1166.—iii. 11. *Whose shoes I am not worthy to bear.*] The custom of loosing the sandals from off the feet of an Eastern worshipper was ancient and indispensable. It is also commonly observed in visits to great men. The sandals or slippers are pulled off at the door, and either left there, or given to a servant to bear. The person to bear them means an inferior domestic, or attendant upon a man of high rank, to take care of, and return them to him again. See *Asiatic Researches*, vol. i. p. 289.

This was the work of servants among the Jews: and it was reckoned so servile, that it was thought too mean for a scholar or a disciple to do. The Jews say, "all services which a servant does for his master a disciple does for his master, except unloosing his shoes." John thought it was too great an honour for him to do that for Christ, which was thought too mean for a disciple to do for a wise man.

GILL, *in loc.*

No. 1167.—iii. 15. *Thus it becometh us to fulfil all righteousness.*] Previous both to anointing and clothing at the consecration of the Jewish high-priest, there was another ceremony, that of washing with water. This was common both to the high-priest and the other priests. Exod. xxix. 4. From hence some have explained these words of our Lord when he desired to be baptized by John; that being about to enter upon his priestly office, it became him to be baptized, or washed, according to the law, which he was subject to.

JENNINGS's *Jewish Ant.* vol. i. p. 204.

No. 1168.—iv. 23. *And Jesus went about all Galilee,*

*teaching in their synagogues.*] The scribes ordinarily taught in the synagogues: but it was not confined to them, as it appears that Christ did the same. It has been questioned by what right Christ and his apostles, who had no public character among the Jews, taught in their synagogues. In answer to this Dr. *Lightfoot* observes, that though this liberty was not allowed to any illiterate person or mechanic, but to the learned only; they granted it to prophets and workers of miracles; and such as set up for heads and leaders of new sects; in order that they might inform themselves of their dogmata, and not condemn them unheard and unknown. Under these characters Christ and his apostles were admitted to this privilege.

JENNINGS's *Jewish Ant.* vol. ii. p. 54.

No. 1169.—v. 1. *And when he was set, his disciples came to him.*] Sitting was the proper posture of masters or teachers. The form in which the master and his disciples sat is thus described by *Maimonides*. “The master sits at the head or in the chief place, and the disciples before him in a circuit, like a crown; so that they all see the master, and hear his words. The master may not sit upon a seat, and the scholars upon the ground; but either all upon the earth, or upon seats. Indeed from the beginning, or formerly, the master used to sit, and the disciples to stand; but before the destruction of the second temple, all used to teach their disciples sitting.”

No. 1170.—v. 14. *A city that is set on a hill cannot be hid.*] “A few points towards the north of Mount Tabor stands that which they call the Mount of the Beatitudes, a small rising, from which our Saviour delivered his sermon in Matt. v. yi. vii. Not far from this little hill is the city Saphet, supposed to be the ancient



Bethulia. It stands upon a very eminent and conspicuous mountain, and is seen far and near. May we not suppose that Christ alludes to this city in these words, *a city that is set on a hill cannot be hid?*" *Maundrell's Journey from Aleppo*, p. 115.

No. 1171.—v. 18. *One jot or one tittle.*] It has been thought that this refers to one of those ducts, dashes, or corners of letters, which distinguish one letter from another, and nearly resemble each other. Other persons have apprehended that it refers to one of those little strokes in the tops of letters, which the Jews call crowns or spikes, in which they imagined great mysteries were contained. There were some persons among them who made it their business to search into the meaning of every letter, and of every one of these little horns or pricks that were upon the top of them. To this custom Christ is here supposed to refer.

No. 1172.—v. 35. *Neither by Jerusalem.*] It was common with the Jews both to swear and vow by Jerusalem. "As the altar, as the temple, as Jerusalem," are expressions frequently to be met with in their writings. In the Gemara it is, "He that says as Jerusalem does not say any thing, till he has made his vow concerning a thing which is offered up in Jerusalem."

No. 1173.—v. 36. *Neither shalt thou swear by thy head, because thou canst not make one hair white or black.*] It was ordinary among the ancients to swear by the head, thus *Virgil*:

Per caput hoc juro, per quod pater ante solebat.

*Æn.* ix. 300.

I swear by this head of mine, by which my father before me was wont to swear. So also *Horace*, reproaching *Barinè*, says,

Sed tu simul obligasti

Perfidum votis caput.——

B. ii. od. 8. l. 5.

But you, as soon as you have bound your perfidious head with vows.

It may also be observed, that many used to swear by the ashes of their parents: we have the form of this oath in *Propertius*.

Ossa tibi juro per matris, et ossa parentis;

Si fallo, cinis, heu! sit mihi uterque gravis. B. ii. el. 20.

See also *Horace*, b. ii. od. 8. l. 9.

*Martial* refers to this custom of swearing by the head:

Per tua jurare sacra caputque tuum. Lib. ix. epig. 49.

*Homer* likewise mentions the adjuring of another by his head.

———Υπερ

Σης τ' αὐτὸ κεφαλῆς.

*Odyss.* lib. xv. 261.

O thou, that dost thy happy course prepare  
With pure libations and with solemn pray'r;  
By that dread pow'r to whom thy vows are paid,  
By all the lives of these; *thy own dear head*;  
Declare sincerely to no foe's demand  
Thy name, thy lineage, and paternal land.

This also was a common form of swearing among the Jews. “If any one be bound to his friend by an oath, and say to him, vow unto me by the life of thy head, R. Meir says he may retract it, but the wise men say he cannot.” See also *Juvenal*, *Sat.* vi. 17.

No. 1174.—v. 47. *If ye salute your brethren only, what do ye more than others?*] “The manner of salutation among the wise men was this: he that salutes says, a good day to my lord; and he replies saying, a good

and long day to my lord; always he that replies doubles the salutation." The persons they usually saluted were their relations or friends. They were not very free in saluting others, as strangers and Gentiles.

GILL, *in loc.*

No. 1175.—vi. 4. *That thine alms may be in secret.*] This seems to be an allusion to the secret-chamber, whither money was brought privately for the relief of the poor. "There were two chambers in the sanctuary, the one was the chamber of secrets, and the other the chamber of vessels; the chamber of secrets was that into which pious persons put in secret; and the poor children of good men were maintained out of it privately." The Jews say many things in favour of doing alms privately. They tell us that "R. Jannai seeing a certain man give a piece of money to a poor man publicly, said to him, it would have been better if thou hadst not given him any-thing, than to have given him in this manner." The giving of alms to the poor is mentioned by Christ before prayer to God, because it was usual to give alms before prayer. GILL, *in loc.*

No. 1176.—vi. 16. *For they disfigure their faces,*] or "*made them black,*" as the Arabic version renders it. This they did, that they might look so through fasting. Such persons were held in great esteem, and thought to be very religious. The Jews say, "whoever makes his face black on account of the law in this world, God will make his brightness to shine in the world to come."

No. 1177.—vi. 29. *Solomon in all his glory was not arrayed like one of these.*] The royal robes which were put on the king of Judah at his coronation were very rich and splendid. This may certainly be gathered

from the declaration of Christ in these words. This allusion is the more apposite, if, as *Josephus* saith (*Antiq.* lib. viii. c. 7.) Solomon were usually clothed in white. On this supposition, it is probable that this was the colour of the royal robes of his successors. But it being likewise the colour of the priest's garments, the difference between them must be supposed to lie in the richness of the stuff they were made of.

JENNINGS's *Jewish Ant.* vol. i. p. 184.

No. 1178.—vii. 13. *Enter ye in at the strait gate.*] Our Lord here seems to allude to the private and public roads, whose measures are fixed by the Jewish canons, which say that “a private way was four cubits broad; a way from city to city eight cubits; a public way sixteen cubits; and the way to the cities of refuge thirty-two cubits.”

GILL, *in loc.*

No. 1179.—vii. 29. *For he taught them as one having authority, and not as the scribes.*] When the scribes delivered any thing to the people, they used to say, “our rabbins, or our wise men, say so.” Such as were on the side of Hillel made use of his name, and those who were on the side of Shammai made use of his. Scarcely ever would they venture to say any thing as of themselves. But Christ spake boldly, of himself, and did not go about to support his doctrine by the testimony of the elders.

GILL, *in loc.*

No. 1180.—ix. 1. *And came into his own city.*] This was Capernaum, where Christ chiefly dwelt, and paid tribute as an inhabitant. According to the Jewish canons, he was entitled to citizenship by dwelling there twelve months, or by purchasing a dwelling-house. One or other of these things it is probable Christ had done, on which account the city is denominated his.

GILL, *in loc.*

No. 1181.—ix. 9. *Sitting at the receipt of custom.*] The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took toll of passengers that went to and fro. Hence we read of the tickets or seals of the publicans, which, when a man had paid toll on one side of a river, were given him by the publican to shew to him that sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use. GILL, *in loc.*

No. 1182.—ix. 14. *The Pharisees fast oft.*] These are not the public fasts, but the private ones, which are referred to. These were very frequent: for besides their fasting twice a week, on Mondays and Thursdays, they had a multitude of fasts upon divers occasions, particularly for rain. On this account they sometimes appointed thirteen fast days. They observed them on other accounts, as because of pestilence, famine, war, sieges, or inundations; sometimes for trifling things, as for dreams. GILL, *in loc.*

No. 1183.—ix. 20. —*the hem of his garment.*] The Jewish mantle or upper garment was considered as consisting of four quarters, called in the Oriental idiom wings. Every wing contained one corner, whereat was suspended a tuft of threads or strings, which they called *קצוות*. Numb. xv. 37. Deut. xxii. 12. What are there called fringes are those strings, and the four quarters of the vesture are the four corners. As in the first of the passages above referred to they are mentioned as serving to make them remember the commandments of the Lord to do them, there was conceived to be a special sacredness in them, which must have probably led the woman to think of touching that part of his garment, rather than any other.

CAMPBELL'S *Translation of the Gospels*, note.

No. 1184.—ix. 20. —*and touched the hem of his garment.*] This woman having probably been a constant witness of the many wonderful miracles wrought by Christ, was convinced that he was a divine person, and that every thing belonging to him was sacred : and therefore, as, according to the custom of the eastern nations, *to kiss the fringe of any consecrated robe* (*Arabian Nights*, vol. iv. p. 236.) was an act of the most profound reverence, so by touching the *hem* of our Saviour's garment she was persuaded that she should not only pay him the greatest respect, but dispose him to pity her, and heal her disease ; which was instantly done.

The garment of Christ, in consequence of the humble appearance which he made upon earth, was not ornamented with that striking appendage, which usually adorned the borders of the eastern garments, a beautiful fringe. Had his garment been in the prevailing fashion of the East, the woman, probably, would have been represented as touching the *fringe* of his garment, instead of its *hem*.

No. 1185.—x. 14. *Shake off the dust of your feet.*] In these words there seems to be an allusion to some maxims and customs of the Jews, with respect to the dust of heathen countries. With them all dust which comes from the land of the Gentiles is reckoned defiling. Hence they would not suffer herbs to be brought out of a heathen country into the land of Israel, lest dust should be brought along with them.

GILL, *in loc.*

No. 1186.—x. 38. *He that taketh not his cross.*] Wetstein shews that this is an allusion to the most degrading suffering, that of the punishment inflicted on slaves, who were whipped through the Circus bearing a gallows (*furca*). *Cicero de Divinat.* i. 26.

No. 1187.—xii. 50. *For whosoever shall do the will of my father, who is in heaven, the same is my brother, and sister, and mother.*] We meet with many instances of language remarkably similar to these words of our Lord. In the *Iliad* (lib. vi. 429.) Andromache says to Hector, 'Thou art my father, my mother, and my brother. Συμοι εσσι πατηρ, &c.

Quum tibi nec frater nec sit tibi filius ullus,  
Frater ego et tibi sim filius unus ego.

*Propert.* lib. ii. el. 14.

When *Martial* would describe the love of Gellia for her jewels; *Hos fratres vocat*, he says, *et vocat sorores*, lib. viii. ep. 81. 'These she calls her brothers and sisters. *Epictetus* (lib. ii. cap. 22.) observes, that a man's own welfare and advantage is to him brother, father, kindred, country, and God.

No. 1188.—xiii. 4. *And when he sowed some seeds fell by the way side, and the fowls came and devoured them up.*] This circumstance has no difficulty in our conception of it, but it would strike an eastern imagination more forcibly than our own. For *Thevenot* informs us, "on that road I observed a pretty pleasant thing, which is practised in all that country, as far as Bender Abassi; I saw several peasants running about the corn-fields, who raised loud shouts, and every now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighbouring ground, that they may not light on theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things: and scare-crows are so far from frightening them, that they will perch upon them."

No. 1189.—xiv. 6. *When Herod's birth-day was kept.*] The birth-day of a prince, and the day of his accession to the throne, were kept with great pomp amongst the Gentiles. It was usual with the Egyptians, Gen. xl. 20. the Persians, (*Herodot.* l. i. c. 133.) and the Romans, (*Plin. Ep.* l. x. ep. 61.) but not with the Jews, who reckoned these among the feasts of idolaters.

No. 1190.—xiv. 11. *And his head was brought in a charger.*] Similar instances of unfeeling barbarity are to be met with in history. Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and entertained his eyes a long while with that sad spectacle. Cicero's head being one of those that was brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him.

No. 1191.—xiv. 20. *They took up of the fragments that remained twelve baskets full.*] The reason why they were so easily supplied with such a number of baskets in a desert place, might be a custom which the Jews had of carrying baskets with hay and straw, in commemoration of what they did in Egypt, when they were obliged to carry bricks in baskets, and to go about and pick up straw to make bricks. Hence *Martial* (*Epigram.* l. v. ep. 17.) calls a Jew *cistifer*, a basket-bearer.

No. 1192.—xv. 5. *But ye say, whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me.*] *Origen* upon this passage says, that he should never have understood it, had it not been for the information which he received from a Jew, who told him that it was the custom with some of their usurers, when they met with a tardy



debtor, to transfer the debt to the poor's box ; by which means he was obliged to pay it, under the penalty of bringing upon himself the imputation of cruelty to the poor and impiety towards God ; and that children would sometimes imitate this practice in their conduct towards their parents.

No. 1193.—xviii. 25. *His lord commanded him to be sold, and his wife, and children, and all that he had.*] It was not only the custom of the Jews to come upon children for the debts of their parents, but of other nations also. With the Athenians, if a father could not pay his debts, the son was obliged to do it, and in the mean time to be kept in bonds till he did. (*Alex. ab Alex. Genial. Dier.* l. vi. c. 10.) *Grotius* proves from *Plutarch* and *Dionysius Halicarnassensis*, that children were sold by the creditors of their parents in Asia, at Athens, and at Rome.

No. 1194.—xviii. 34. — *and delivered him to the tormentors.*] The word *βαρυνειν* properly denotes examiner, particularly one who has it in charge to examine by torture. Hence it came to signify gaoler, for on such in those days this charge commonly devolved. They were not only allowed, but even commanded, to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them, in case they had concealed any of their effects ; or, if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who, to release an unhappy person for whom they had a regard from such extreme misery, might be induced to pay the debt : for, let it be observed, that the person of the insolvent debtor was absolutely in the power of the creditor, and at his disposal.

CAMPBELL's *Translation of the Gospels*, note.

No. 1195.—xix. 13. *Then were there brought unto him little children, that he should put his hands on them and pray.*] It appears to have been customary among the Jews, when one prayed for another who was present,\* to lay his hand upon the person's head.

CAMPBELL'S *Translation of the Gospels*, note.

No. 1196.—xix. 13. *That he should put his hands on them and pray.*] It was common with the Jews to bring their children to venerable persons, men of note for religion and piety, to have their blessing and prayers. Gen xlvi. 14.

No. 1197.—xx. 16. *For many are called, but few chosen.*] There was not an Israelite that did not carry arms; the priests and Levites not excepted. 2 Sam. xxiii. 20. 1 Kings ii. 35. All were reckoned soldiers that were of age for service, and that was at twenty years old and upwards. Numb. i. 3, 22. They were like the militia in some countries, always ready to assemble at the first notice. The difference is, that with us all ecclesiastics are forbidden the use of arms, and that we have moreover an infinite number of people unfit for war: whereas they were all husbandmen and shepherds, inured from their childhood to labour and fatigue. Nor is it improbable that they used them to handle arms from the time of David and Solomon. Thus at Rome, all the citizens of such an age were obliged to serve a certain number of campaigns, when they were commanded; from whence it comes that they did not use the expression of *levying* troops, but called it choosing (*delectum habere*) them, because they had always a great many more than they wanted. This is what our Lord refers to when he says, *many are called, but few chosen*. The great mass of the people

were called together, and a choice was made of those who were most fit for service.

FLEURY's *Hist. of Israelites*, p. 152.

No. 1198.—xxi. 12. *And the seats of them that sold doves.*] Selden (*de Diis Syris, Syntag.* ii. cap. 3. p. 276.) tells us he had learned from Ferdinandus Polonus, that the keepers and sellers of pigeons were looked upon as men of infamous character among the Jews, and held in no better estimation than thieves, gamblers, and the like; mentioning at the same time the opinion of Scaliger, that the persons here spoken of were those who taught pigeons to fly, and carry messages.

No. 1199.—xxi. 34. *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.*] The fruit of all manner of trees for the first three years was not to be eaten, nor any profit made of it: in the fourth year it was to be holy, to praise the Lord with; being either given to the priests, or eaten by the owners before the Lord at Jerusalem: in the fifth year it might be eaten and made use of for profit, and thenceforward every year. To this time of fruit, and the custom of bringing it up to Jerusalem, there seems to be an allusion here.

GILL, *in loc.*

No. 1200.—xxii. 3. *And sent forth his servants to call them that were bidden to the wedding.*] To explain the reason why the servants were sent to call them that were already bidden, Grothius (*in loc.*) informs us, that it was sometimes customary to give two invitations to a feast.

No. 1201.—xxii. 11. \* *And when the king came in to see the guests.*] The Persians “in circumstances of

grief or joy visit each other with great attention, which is a tribute of duty always expected from persons of inferior condition, especially if they be dependent. The guests are ushered into a large room, and served with coffee and tobacco. After some time *the master of the house enters*, and his visitors, rising to receive him, continue standing till he has passed through the whole company and paid his respects to each: he then takes his seat, and by signs permits them to be also seated." GOLDSMITH's *Geography*, p. 216. In the parable now referred to, the circumstances of which may reasonably be supposed conformable to existing customs, it is evidently implied that the guests were collected together previous to the appearance of the king, who *came in to see the guests*. So also in Luke xiv. 10. in a similar parable, it is said, *when thou art bidden, go and sit down in the lowest room, that WHEN HE THAT BADE THEE COMETH, he may say unto thee, go up higher*. This unquestionably confirms the application of the Persian ceremony to the parable first cited. It may just be further observed, that in the last mentioned passage it seems as if it had then been the prevailing practice for the master of the house "to pass through the guests and pay his respects to each of them," as was certainly the case in Persia.

No. 1202.—xxii. 11. *A wedding-garment.*] The following extract will shew the importance of having a suitable garment for a marriage-feast, and the offence taken against those who refuse it when presented as a gift. "The next day, Dec. 3, the king sent to invite the ambassadors to dine with him once more. The Mehemander told them, it was the custom that they should wear over their own clothes the best of those garments which the king had sent them. The ambassadors at first made some scruple of that compliance :

but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do it; and, after their example, all the rest of the retinue." *Ambassador's Travels*, p. 188.

No. 1203.—xxii. 30. *For in the resurrection they neither marry nor are given in marriage.*] This declaration of Christ is directly contrary to the opinion and practice of some of the ancient idolaters, and particularly the Persians. From a notion that married people were peculiarly happy in a future state, they used often to hire persons to be espoused to such of their relations as had died in celibacy. *Richardson's Dissert. on the East*, p. 347.

No. 1204.—xxiii. 5. *They make broad their phylacteries.*] These were four sections of the law written on parchments folded up in the skin of a clean beast, and tied to the head and hand. The four sections were the following: Exod. xiii. 2—11. Exod. xiii. 11—17. Deut. vi. 4—10. Deut. xi. 13—22. Those that were for the head were written and rolled up separately, and put in four distinct places in one skin, which was fastened with strings to the crown of the head towards the face. Those that were for the hands were written in four columns on one parchment, which being rolled up, was fastened to the inside of the left arm between the shoulder and the elbow, that it might be over-against the heart.

GILL, *in loc.*

No. 1205.—xxiii. 6. *And love the uppermost rooms at feasts, and the chief seats in the synagogues.*] Jarchi on this passage observes, that by the manner of sitting,

it was known who was the greatest. With the Romans, the most honourable place was at the upper end of the table. Some think it was more honourable to sit in the middle: but the master of the feast sat at the lower end: and to senior men, who were venerable with age or excelled in prudence and authority, the first sitting down and the more honourable place were given: and when the table was taken away, they used to rise first. (*Alex. ab Alex. Genial. Dier.* l. 5. c. 21.) The middle place was the more honourable with the Numidians, (*Sallust. Bell. Jugurth.* p. 45.) and also with the Jews, and this was what the Pharisees sought for. The chief seats in the synagogues were so placed, that those who occupied them had their faces to the people; the Pharisees therefore coveted them, that they might be in full view of all who were present. GILL, *in loc.*

No. 1206.—xxiii. 14. *For a pretence make long prayers.*] *Maimonides* says, “the ancient saints or good men used to stay an hour before prayer, and an hour after prayer, and held an hour in prayer.” This being done three times a day, nine hours every day were spent in this manner. On this account they obtained the character of very devout men, and hereby covered all their oppression of the poor. GILL, *in loc.*

No. 1207.—xxiii. 15. *Ye compass sea and land to make one proselyte.*] This assertion is greatly illustrated by observing, that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus *Horace*:

———veluti te

Judæi cogemus in hanc concedere turbam.

Lib. i. sat. 4. l. 142.

We, like the Jews, will force you to our herd.

No. 1208.—xxiii. 27. *Whited sepulchres.*] The Jews used to mark their graves with white lime, that they might be known, that so priests, Nazarites, and travellers might avoid them, and not be polluted. Now because when the rains fell, these marks were washed away, on the first of Adar (February), when they used to repair the highways, they also marked the graves with white-lime; and so also on their intermediate feast-days. They made use of chalk, because it looked white like bones. GILL, *in loc.*

No. 1209.—xxiii. 38. *Behold, your house is left unto you desolate.*] “When any one buildeth a house, the rabbis say that he is to leave one part of it unfinished, and lying rude; and this in remembrance that Jerusalem and the temple are at present desolate: and he must also use some expression of sorrow, as it is in Psalm cxxxvii. *If I forget thee, O Jerusalem, &c.* At least they use to leave about a yard square of the wall of the house unplastered, on which they write either the fore-mentioned verse of the Psalmist in great letters, or the words, *The memory of the desolation.*”

*Leo of Modena, p. 5.*

No. 1210.—xxiv. 17. *Let him who is on the house-top not come down to take any thing out of his house.*] “It was not possible to view this country without calling to mind the wonderful events that have occurred in it at various periods from the earliest times: more particularly the sacred life and history of our Redeemer pressed foremost on our minds. One thing struck me in the form of the houses in the town now under our view, which served to corroborate the account of former travellers in this country, explaining several passages of scripture, particularly the following. In Matt. xxiv. 17. our blessed Saviour, in describing the

distresses which shortly would overwhelm the land of Judea, tells his disciples, "when the abomination of desolation is seen standing in the holy place, let him who is on the house-top not come down to take any thing out of his house, but fly," &c. The houses in this country are all flat-roofed, and communicate with each other: a person there might proceed to the city walls and escape into the country, without coming down into the street." *Willyams's Voyage up the Mediterranean.*

Mr. *Harmer* endeavours to illustrate this passage, by referring to the eastern custom of the stair-case being on the outside of the house: but Mr. *Willyams's* representation seems to afford a more complete elucidation of the text.

No. 1211.—xxiv. 18. *Neither let him who is in the field return back to take his clothes.*] It was usual for them to work in the fields, ploughing and sowing, without their clothes. Hence *Virgil*:

Nudus ara, sere nudus, hyems ignava colono.

*Georg. i. 299.*

Plough naked, swain, and naked sow the land,

For lazy winter numbs the lab'ring hand. DRYDEN.

It is reported of *Lucius Quinctius Cincinnatus*, (*Aurel. Victor. de Illustr. Viris*, c. 20.) that the messengers who were sent to him from *Minutius* the consul, whom he had delivered from a siege, found him ploughing naked beyond the Tiber. He was not entirely naked, but stripped of his upper garments.

No. 1212.—xxv. 1. *Ten.*] The number ten was much noticed and used by the Jews. A congregation with them consisted of ten persons, and less than that number did not make one: and wherever there were



ten persons in a place, they were obliged to build a synagogue. The blessing of the bridegrooms, which consisted of seven blessings, was not said but in the presence of ten persons. To this there may be an allusion here.

GILL, *in loc.*

No. 1213.—xxv. 1. *Lamps.*] *Euripides* in his *Medea* (p. 349. ed. *Steph.*) mentions the lighting up and exhibition of lamps, referring it too to the female, as one part of the ceremony belonging to the celebration of a marriage. So likewise *Homer* describes it:

Νυμφας δ' ἐκ θαλαμῶν, δαίδων ὑπολαμπομενάων

Ἥγιον ἀνα αἶψα.

II. xviii.

—from their chambers forth leading the brides, they usher'd them along with torches through the streets.

*Statius* in his *Thebaid* (lib. 8.) puts them into other hands upon the same occasion.

No. 1214.—xxv. 6. *And at midnight there was a great cry made, behold the bridegroom cometh, go ye out to meet him.*] In “*The Customs of the East Indians and the Jews compared*,” the following statement is given of the marriage ceremonies of the former, which is remarkable for the affinity it bears to the usages of the latter people. “On the day of their marriage, the husband and the wife, being both in the same *palki* or *palanquin*, go out between seven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them; and they are lighted by a number of massals, which are a kind of flambeaux. Immediately behind the palanquin of the new married couple walk many women, whose business it is to sing verses, wherein they wish them all kind of prosperity. The new married couple go abroad in this equipage for the space of some hours, after which they

return to their own house, where the women and domestics wait for them, the whole house is enlightened with little lamps, and many of these massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before their palanquin. This sort of lights are nothing else but many pieces of old linen, squeezed hard against one another in a round figure, and thrust down into a mould of copper. Those who hold them in one hand have in the other a bottle of the same metal with the mould of copper, which is full of oil, and they take care to pour out of it from time to time upon the linen, which otherwise gives no light."

No. 1215.—xxv. 21. *Enter thou into the joy of thy Lord.*] This is an allusion to an apartment or dining-room, which was called by, or had inscribed upon it, the name *χαρά* joy. See *Pignarius de Servis*, p. ii. 89.

No. 1216.—xxvi. 20. *He sat down with the twelve,*] or lay down, as the word signifies; for the posture of the Jews at the passover table especially, was not properly sitting, but reclining or lying along on couches on their left side. This posture was reckoned so necessary that it is said, "the poorest man in Israel might not eat, until he lies along." This was to be done in the manner of free men, in remembrance of their liberty. One of the Jewish writers says, "we are bound to eat lying along, as kings and great men eat, because it is a token of liberty." This custom was uniformly observed at the passover. GILL, *in loc.*

No. 1217.—xxvi. 26, 27. *And as they were eating Jesus took bread.*] Though this supper is distinct from the passover, and different from any ordinary meal, yet there are in it allusions to both, and to several Jewish customs. He that asked a blessing upon bread used to

take it into his hands: this is a stated rule, that all may see that he blesses over it. It was also common with the Jews to ask a blessing upon their bread; the form in which they did it was this: "Blessed art thou, O Lord our God, the king of the world, that producest bread out of the earth." If there were many at table, one asked a blessing for the rest. The blessing always preceded the breaking of the bread. The rules concerning the breaking of the bread are: "the master of the house recites and finishes the blessing, and after that he breaks: he does not break a small piece, lest he should seem to be sparing; nor a large piece, lest he should be thought to be famished; it is a principal command to break a whole loaf." He that broke the bread put a piece before every one, and the other took it into his hand. The Jews in eating the passover used to say of the unleavened bread, "This is the bread of affliction, which our fathers eat in the land of Egypt." The Jews blessed and gave thanks for their wine, as well as their food; they generally did it in this form. "Blessed art thou, O Lord our God, the king of the world, who hast created the fruit of the vine." GILL, *in loc.*

No. 1218.—xxvi. 26. *Jesus took bread and blessed it.*] The person of the greatest dignity amongst the Jews always pronounced the Baraca or benediction on the bread and wine; for which reason our blessed Lord performed it himself, being with his disciples as their master and doctor.

PICART's *Religious Cerem.* vol. i. p. 124.

No. 1219.—xxvi. 26. *This is my body.*] It is very probable that our Lord, after he had blessed and broken the bread according to the Jewish custom, imitated also the Jews in these words; *This is my body*; for they say when they eat unleavened bread, "this is the bread

of affliction which our fathers eat in the land of Egypt." But Christ signified to his disciples, that they were no longer required to eat that bread of affliction which their fathers had eaten when they came out of Egypt; but that being the author of a new covenant, he gave them his own body and blood instead thereof.

PICART'S *Religious Ceremonies*, vol. i. p. 125.

No. 1220.—xxvi. 28. *For this is my blood of the New Testament, which is shed for many for the remission of sins.*] The wine used on this occasion was an emblem and representation of the blood of Christ about to be shed for the remission of sin. It was usual even among the heathens, to make and confirm their covenants by drinking human blood, and that sometimes mixed with wine. (*Alex. ab Alex. Genial. Dier.* l. v. c. 3.)

No. 1221.—xxvi. 29. *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.*] This declaration of Christ is in allusion to an usage at the passover, when after the fourth cup they tasted of nothing else all that night but water. It intimates that he would drink no more, not only that night, but never after.

GILL, *in loc.*

No. 1222.—xxvi. 30. *When they had sung a hymn.*] This was the *hallel*, which the Jews were obliged to sing on the night of the passover. It consisted of six psalms, the hundred and thirteenth, and the five following ones. This they did not sing all at once, but in parts. Just before the drinking of the second cup and eating of the lamb they sung the first part; and on mixing the fourth and last cup they sung the remainder; and said over it what they call the blessing of the song, which was Psalm cxlv. 10. They might, if they would,

mix a fifth cup, and say over it the *great hallel*, which was Psalm cxxxvi. but that they were not obliged to.

GILL, *in loc.*

No. 1223.—xxvi. 39. *And fell on his face, and prayed.*] This gesture was sometimes used by the Jews in prayer, when they were in circumstances of peculiar perplexity. One of their own writers thus describes it: “when they fall upon their faces, they do not stretch out their hands and their feet, but incline on their sides, saying, O my father, abba, father.”

GILL, *in loc.*

No. 1224.—xxvi. 67. *Then did they spit in his face.*] This instance of contempt and reproach offered to Christ was at the same time an expression of malice, and a compliance with custom. The practice has descended to later generations; for in the year 1744, when a rebel prisoner was brought before Nadir Shah’s general, “the soldiers were ordered to spit in his face, an indignity of great antiquity in the East.” *Hanway’s Travels*, vol. i. p. 298.

No. 1225.—xxvi. 68. *Who is he that smote thee.*] Some learned men have observed that there was a play formerly used, called by the ancients *κολλαξιμος*; at which, one person having his face covered, the rest smote him; or one put his hands over his eyes, and another smote, or asked him who it was that smote. In this ludicrous way did they use and mock Christ.

GILL, *in loc.*

No. 1226.—xvii. 11. *And Jesus stood before the governor.*] It was the custom for the judge to sit, and those who were judged to stand, especially whilst witness was given against them. The rabbins observe that the witnesses in giving their testimony should also stand.

GILL, *in loc.*

No. 1227.—xxvii. 24. *He took water, and washed his hands before the multitude.*] This was in conformity to a custom among the Jews, whereby they testified their innocence as to the commission of murder, Deut. xxi. 6, 7. Psalm xxvi. 6. or to a Gentile one used when murder was committed, for the lustration or expiation of it. (*Ovid Fast.* l. 2.)

No. 1228.—xxvii. 24. *He took water, and washed his hands, before the multitude, saying, I am innocent of the blood of this just person.*] There are two ways in which Pilate is said to have given testimony to the innocence of the life, and the reality of the death of Jesus Christ. First by an express written to Tiberius; and by him presented to the senate; and also by records written on tables of all things of moment which occurred during his government. These proceedings were agreeable to a general custom, whereby all the governors of the provinces gave an account to the emperor of all such passages as were most remarkable, (*Euseb. Eccles. Hist.* lib. ii. c. 2.) with regard to the written records, it may be observed that the ancient Romans constantly preserved the remembrance of all such remarkable things as happened in the city. This was done either in their *acta senatûs*, or *actu diurna populi*, which were diligently made and kept at Rome. In the same manner the governors of the provinces took care that every thing worthy of notice should be written on public tables, and properly preserved. Agreeably to this custom Pontius Pilate kept the memoirs of the Jewish affairs, which were therefore called *acta Pilati*; and in which was given a particular account of Christ. To these memorials the primitive Christians appealed in their disputes with the Gentiles, as to a most undoubted testimony. *Pearson on the Cræd*, p. 198. 8th edit. (See *Jones's New Method*, vol. ii. p. 404.)

No. 1229.—xxvii. 25. *His blood be on us and on our children.*] This imprecation appears to have been remarkably fulfilled in the circumstances connected with the destruction of Jerusalem by Titus. A strong correspondence may be traced between their sin and their punishment. “They put Jesus to death, when the nation was assembled to celebrate the passover: and when the nation too was assembled to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime: and the following of false Messiahs to their destruction was their punishment. They sold and bought Jesus as a slave: and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and murderer to Jesus, whom they crucified between two thieves: and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation; and the Romans did come and take away their place and nation. They crucified Jesus before the walls of Jerusalem: and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies.”

NEWTON *on the Prophecies*, vol. ii. p. 354.

No. 1230.—xxvii. 31. *And led him away to crucify him.*] Capital punishments both among the Jews and Romans were inflicted without their cities. This was particularly observed in the crucifixion of malefactors.

Credo ego isthuc, extemplo tibi

Esse eundem actutum extra urbem discessis manibus,

Patibulum cum habebis.

PLAUTUS.

*Cum Mamertini more atque instituto suo crucem fixissent post urbem in viâ Pompeid.* Tull.

No. 1231.—xxvii. 35. *And parted his garments.]* They stripped Christ of his clothes before they fixed him to the cross, and crucified him naked, as was the custom of the Romans. (*Lipsius de Cruce*, lib. ii. c. 7.)

No. 1232.—xxvii. 36. *And sitting down they watched him there.]* It was usual with the Romans to set a soldier, or soldiers, to watch those who were crucified, not only before they expired, but after they were dead, lest they should be taken down and buried. (*Lipsius de Cruce*, l. ii. c. 16.)

No. 1233.—xxvii. 53. *And went into the holy city.]* “The Orientals never called Jerusalem by any other name than *El-kôds*, the holy; sometimes adding the epithet *El-sherif*, the noble. This word *El-kods* seems to me the etymological origin of all the *Cassiuses* of antiquity, which, like Jerusalem, were high-places; and had temples and holy places erected on them,” *Volney*, vol. ii. p. 304.

No. 1234.—xxvii. 60. *And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre.]* The Jews distinguish between a new grave and an old one. “A new grave may be measured, and sold, and divided: an old one may not be measured, nor sold, nor divided.” The sepulchres were not only made in rocks, but had doors to go in and out at: these doors were fastened with a large and broad stone rolled against them. It was at the shutting up of the sepulchre with this stone that mourning began: and after it was shut with this sepulchral stone, it was not lawful to open it.



## No. 1235.—ST. MARK v. 38.

*And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.*

THE assembling together of multitudes to the place where persons have lately expired, and bewailing of them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased. *Chardin, MS.* informs us that the concourse in places where persons lie dead is incredible. Every body runs thither, the poor and the rich; and the first more especially make a strange noise.

HARMER, vol. ii. p. 135.

No. 1236.—vi. 56. *They laid the sick in the streets.*] *Maximus Tyrius* tells us, (in his fortieth Dissertation, p. 477.) that the medical art, as reported, had its rise from the custom of placing sick persons on the side of frequented ways, that so those who passed along, inquiring into the nature of their complaint, might communicate the knowledge of what had been to themselves useful in the like case.

No. 1237.—vii. 3. *Except they wash their hands oft.*] *Εν μη πυγμῇ νιψανται*, *except they washed with their fist.* *Theophylact* translates it *unless they washed up to their elbow*, affirming that *πυγμή* denotes the whole of the arm from the bending to the ends of the fingers. But this sense of the word is altogether unusual; for *πυγμή* properly is the hand, with the fingers contracted into the palm and made round. *Theophylact's* translation, however, exhibits the evangelist's meaning. For the

Jews when they washed held up their hands, and contracting their fingers, received the water that was poured on them by their servants, (who had it for a part of their office, 2 Kings iii. 11.) till it ran down their arms, which they washed up to their elbows.

MACKNIGHT's *Harmony*, vol. ii. p. 352.

No. 1238.—vii. 5. *But eat bread with unwashen hands.*] Amongst the ridiculous superstitions of the Jews, it is curious to mark the rule which they established concerning eating with their hands washed or not washed. Bread might not be eaten unless they had first washed their hands, but they were allowed to eat dry fruits with unwashen hands. This circumstance should be particularly noticed, as bread is emphatically mentioned by the Evangelist. See *Wootton's Miscell.* vol. i. p. 166.

No. 1239.—ix. 43. *Into the fire that never shall be quenched.*] This is a periphrasis of hell, and is an allusion to the valley of Hinnom, from whence hell has its name here and elsewhere. *Kimchi* (on *Psalms* xxvii. 13.) says “that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom.”

No. 1240.—x. 12. *If a woman shall put away her husband.*] This practice of divorcing the husband, unwarranted by the law, had been (as *Josephus* informs us) introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. By law it was the husband's prero-

gative to dissolve the marriage. The wife could do nothing by herself. When he thought fit to dissolve it, her consent was not necessary. The bill of divorce which she received was to serve as evidence for her that she had not deserted her husband, but was dismissed by him, and consequently free.

CAMPBELL'S *Translation of the Gospels*, note.

No. 1241.—xiii. 35. *Or at the cock-crowing.*] The ancients divided the night into different watches; the last of which was called cock-crow: wherefore they kept a cock in their tirit, or towers, to give notice of the dawn. Hence this bird was sacred to the sun, and named *Αλεκτωρ*, which seems to be a compound out of the titles of that deity, and of the tower set apart for his service; for these towers were temples.

HOLWELL'S *Mythological Dict.* p. 16.

No. 1242.—xiv. 15. *A large upper room furnished and prepared.*] The English word which comes nearest the import of *εξρωμενον* is *carpeted*: but when the term is used, as here, of a dining room, it is not meant only of the floor, but of the couches on which the guests reclined at meals. On these they used, for the sake both of neatness and of convenience, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not improperly be employed to denote the whole.

CAMPBELL'S *Translation of the Gospels*, note.

No. 1243.—xiv. 61. *The high-priest asked him, and said unto him, Art thou the Christ, the son of the blessed?*] It is observable that the peculiar attribute of deity is here used to express the divine nature. Supreme happiness is properly considered as belonging to God: and as all comfort flows from him, suitable

ascriptions of praise and glory are his due. But this form of speech was conformable to the ancient custom of the Jews, who, when the priest in the sanctuary rehearsed the name of God, used to answer, "Blessed be his name for ever." The title of the blessed one in their language signified as much as the holy one; and both, or either of them, the God of Israel. Hence such expressions are very frequent in the rabbins. See also Rom. i. 25. 2 Cor. xi. 31.

No. 1244.—xvi. 1. *Had bought sweet spices, that they might come and anoint him.*] This was the practice of the Jews: hence we read of *the spices of the dead*. It was one of the things that was customary in Israel to perform to the dead. *Maimonides* observes, that they anoint them with various sorts of spices.

GILL, *in loc.*

No. 1245.—xvi. 5. *And entering into the sepulchre.*] The sepulchres of the Jews were made so large that persons might go into them: the rule for making them is this: "he that sells ground to his neighbour to make a burying-place must make a court at the mouth of the cave, six by six, according to the bier, and those that bury." It was into this court that the women entered. Here they could look into the sepulchre and the several graves in it, and see what were in them:

No. 1246.—ST. LUKE i. 9.

*According to the custom of the priest's office.*

“ As the great number of the sacerdotal order occasioned their being first divided into twenty-four companies, so in after times the number of each company grew too large for them all to minister together. For there were no less, according to *Josephus*, than five thousand priests in one course in his time. The ministry of each course was divided according to the number of the houses of their fathers that were contained in it. If a course consisted of five such houses, three served three days, and the other two two days a piece. If it contained six, five served five days, and the other two days: if it contained seven, the priest of each house served a day. The particular branches of the service were assigned by lot to each priest, whose turn it was to attend on the ministry.”

JENNINGS'S *Jewish Ant.* vol. i. p. 269.

No. 1247.—i. 63. *And he asked for a writing-table.*] Dr. Shaw (*Travels*, p. 194.) informs us, that the Moorish and Turkish boys in Barbary are taught to write upon a smooth thin board slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, for the Jewish children use the same, was the little board or writing-table that was called for by *Zacharias*.

No. 1248.—ii. 7. *And laid him in a manger.*] A grotto or cave must to them that live in tents be the most convenient stable they could have: nor would it be a despicable advantage to those who live in more fixed

habitations. There is nothing then improbable in the tradition, that our Lord, who was confessedly born in a stable, was born in a grotto in or very near the city of Bethlehem. Natural or artificial grottos are very common in the eastern countries, particularly in Judea, and are often used for their cattle. *Pococke* observes, (*Trav.* vol. ii. p. 48.) “there were three uses for grottos; for they served either for sepulchres, cisterns, or as retreats for herdsmen and their cattle in bad weather, and especially in the winter nights.”

HARMER, vol. iii. p. 107.

No. 1249.—ii. 25. *Waiting for the consolation of Israel.*] The Jews often used to style the expected Messiah *the consolation*; and, *may I never see the consolation* was a common form of swearing among them. It was much used by R. Simeon ben Shetach, who lived before the time of Christ. GILL, *in loc.*

No. 1250.—ii. 44. *The company.*] As at the three great festivals all the men who were able were obliged, and many women chose, at least at the passover, to attend the celebration at Jerusalem, they used, for their greater security against the attacks of robbers on the road, to travel in large companies. All who came not only from the same city, but from the same canton or district, made one company. They carried necessaries along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night, and rested in the day. This is nearly the manner of travelling in the East to this hour. Such companies they now call caravans; and in several places have got houses fitted up for their reception, called caravanserais. This account of their manner of travelling furnishes a ready answer to the question, how could Joseph and Mary make a day's journey, without discovering before night

that Jesus was not in the company? In the day-time we may reasonably presume that the travellers would, as occasion, business, or inclination led them, mingle with different parties of their friends or acquaintance; but that in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, his parents first sought him where they supposed he would most probably be, amongst his relations and acquaintance; and not finding him, returned to Jerusalem. CAMPBELL's *Translation of the Gospels*, note.

No. 1251.—iii. 4. *The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait.*] The roads which led to the Jewish cities of refuge were required to be kept good, that the slayer might flee to them without impediment. The rabbis inform us, among other circumstances, that at every cross-road was set up an inscription, Asylum, asylum. Upon which *Houtinger* remarks, that it was probably in allusion to this custom that John the Baptist is described as *the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait.*

No. 1252.—iv. 16. *And stood up to read.*] The custom of reading the scriptures publicly was an appointment of Moses, according to the Jews. It was also usual to stand at reading the law and the prophets. Some parts of the Old Testament were allowed to be read sitting or standing; as particularly, the book of Esther. Common Israelites, as well as priests and Levites, were allowed to read the scriptures publicly. Every sabbath day seven persons read; a priest, a Levite, and five Israelites. And it is said to be a known custom to this day, that even an unlearned priest reads before the greatest wise man in Israel. GILL, *in loc.*

No. 1253.—iv. 17. *And there was delivered unto him the book of the prophet Isaiah.*] This was done by the chazan or minister, one part of whose business was to deliver the book of the law to, and take it from, him that read. When a high-priest read, the chazan, or minister of the synagogue, took the book of the law, and gave it to the ruler of the synagogue, and he gave it to the sagan, who delivered it to the high-priest, and the high-priest stood and received it, and read standing. The same method was observed when a king read in the book of the law: but when a common priest or an inferior person read, there was not so much ceremony used.

GILL, *in loc.*

No. 1254.—iv. 20. *And he closed the book, and he gave it again to the minister, and sat down.*] The third part of the synagogue service was expounding the scriptures and preaching to the people. The posture in which this was performed, whether in the synagogue or in other places, was sitting. Accordingly, when our Saviour had read the haphtaroth in the synagogue at Nazareth, of which he was a member, having been brought up in that city; instead of retiring to his place, he sat down in the desk or pulpit; and it is said that the eyes of all that were present were fastened upon him; as they perceived by his posture that he was going to preach to them. And when Paul and Barnabas went into the synagogue at Antioch, and sat down, thereby intimating their desire to speak to the people if they might be permitted; the rulers of the synagogue sent to them, and gave them leave. Acts xiii. 14, 15.

No. 1255.—iv. 20. *And sat down.*] The Jewish doctors, to shew their reverence for the scriptures, always stood when they read them, but when they taught the



people they sat down. See Matt. xxiii. 2. Thus we find our Lord sitting down in the synagogue to preach, after he had read the passage in the prophet which he made the subject of his discourse. The custom of preaching from a text of scripture, which now prevails throughout all the christian churches, seems to have derived its origin from the authority of this example.

*Macknight's Harmony*, vol. i. p. 122.

No. 1256.—vi. 1. *The second sabbath after the first.*] The explanation of this phrase has given commentators not a little trouble. Some allege that there were two sabbaths in the year, each of them called the first, in respect to the two different beginnings of the year, the civil and the sacred. *Grotius*, whose opinion is followed by *Hammond*, conceives that when any of the solemn yearly feasts fell on the sabbath-day, that sabbath had a special respect paid to it, and was called *μεγα* or *σαββατον πρωτον*. Now of these first sabbaths there were three in the year, at the passover, at pentecost, and at the feast of tabernacles. The first of them, that is, when the first day of the feast of passover fell on the sabbath-day, was called *πρωτοπρωτον σαββατον*, or the first prime sabbath. The second, that is, when the day of pentecost fell on the sabbath, was called *δευτεροπρωτον*, which he apprehends was the sabbath here intended.

No. 1257.—vi. 38. *Good measure, pressed down, and shaken together, and running over.*] The allusion here is to dry measure among the Jews; which though right and full, here called *good* measure, they thrust and *pressed* to make it hold more; and *shook* it also for the same purpose, and then *heaped it up* as much as they could till it fell over. Of all these methods used in measuring we have frequent instances in the Jewish writings: some of them are cited by *GILL*, *in loc.*

No. 1258.—vii. 12. *Behold, there was a dead man carried out, the only son of his mother;—and much people of the city was with her.*] The Jews had different ways of carrying their dead to the grave. A child under a month old was carried out in the bosom of a person: if a full month, in a little coffin which they carried in their arms: one of a twelvemonth old was carried in a little coffin on the shoulder: and one of three years old on a bier or bed: in this manner was this corpse carried out. According to the age of persons was the company that attended them to the grave. If it were an infant not a month old, it was buried by one woman and two men; but not by one man and two women. If a month old, by men and women: and whoever was carried out on a bier or bed, many mourned for him. Persons well known were accompanied by great numbers of people. It was looked upon as an act of kindness and mercy to follow a corpse to the grave: and, what must have tended to increase the number of persons who attended at such a time, it was forbidden to do any work at the time a dead man was buried, even one of the common people. GILL, *in loc.*

No. 1259.—vii. 38. *And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head.*] Polybius tells us, (in his ninth book,) that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors of them with their hair; which, he adds, it was their custom upon such occasions to do.

No. 1260.—vii. 38. *And kissed his feet.*] This was no unusual practice with the Jews. “R. Jonathan and R. Jannai were sitting together; there came a certain

man, and kissed the feet of R. Jonathan." This custom was also used by the Greeks and Romans among their civilities and in their salutations. See *Aristoph. in Vesp.* p. 473.

No. 1261.—vii. 40. *And he saith, master, say on.*] This was a way of speaking in use with the Jews, giving leave to proceed in a discourse; and as Christ was now a guest in this man's house, he asks leave of him, and he grants it. We read of R. Simeon ben Gamaliel, that he said to R. Ishmael ben Elishah, "Is it thy pleasure that I should say before thee one thing? he said unto him, say on." GILL, *in loc.*

No. 1262.—x. 4. *And salute no man by the way.*] The object of this instruction was to prevent their being hindered by unnecessary delay in their journey. It was not designed to prevent the usual and proper civilities which were practised amongst the people, but to avoid the impediments occasioned by form and ceremony: and this was the more necessary, since it was a maxim with the Jews, *prevent every man with a salutation.* How persons might thus be prevented and hindered will clearly appear in the following extract. "The more noble and educated the man, the oftener did he repeat his questions. A well dressed young man attracted my particular attention, as an adept in the perseverance and reduplancy of salutation. Accosting an Arab of Angila, he gave him his hand, and detained him a considerable time with his civilities: when the Arab being obliged to advance with greater speed to come up again with his companions, the youth of Fezzan thought he should appear deficient in good manners if he quitted him so soon. For near half a mile he kept running by his horse, whilst all his conversation was, how dost

thou fare? well, how art thou thyself? praised be God thou art arrived in peace? God grant thee peace? how dost thou do? &c."

HORNEMAN'S *Travels in Africa*, p. 53.

No. 1263.—x. 4. *And salute no man by the way.*] Dr. *Lightfoot*, from the rabbis, observes, that it was the custom of the Jews during the days of their mourning not to salute any one. He conceives therefore that Christ would have his disciples appear like mourners: partly, as representing himself who was a man of sorrow, that so from these messengers the people might guess in some measure what sort of person he was that sent them: partly, as they were to summon the people to attend upon Christ, in order to be healed both of their spiritual and bodily diseases; and it was therefore fit that their behaviour should be mournful and solemn, in token of their fellow-feeling with the afflicted and miserable.

No. 1264.—x. 34. *Pouring in oil and wine.*] It was usual with the Jews to mix oil and wine together, to heal wounds, and they have a variety of rules both for the time and manner of mingling it, as well as for the seasons and mode of applying it. See more in GILL, *in loc.*

No. 1265.—xi. 5, 6. *Which of you shall have a friend, and shall go unto him at midnight, and say unto him, friend, lend me three loaves; for a friend of mine in his journey is come to me?*] The eastern journeys are often performed in the night, on account of the great heat of the day. This is the time in which the caravans chiefly travel: the circumstance therefore of the arrival of a friend at midnight is very probable.

HARMER, vol. i. p. 468.

No. 1266.—xi. 5. *Friend, lend me three loaves.*] It was usual with the Jews to borrow bread of one another; and certain rules are laid down when and upon what condition this is to be done: as for instance on a sabbath-day. “So said Hillel, let not a woman lend bread to a friend till she has fixed the price, lest wheat should be dearer, and they should be found coming into the practice of usury.” What was lent could not be demanded again under thirty days. GILL, *in loc.*

No. 1267.—xii. 37. *And will come forth and serve them.*] The Arabic version renders it, *he shall stand to minister unto them.* The phrase is expressive of the posture of a servant, who, as Dr. Lightfoot observes, goes round the table while others sit. Some think there is an allusion in the words to a custom used at some feasts, particularly at those in honour of Saturn, in which servants changed clothes with their masters, and sat at their tables, their masters serving them.

No. 1268.—xii. 55. *When ye see the south-wind blow, ye say there will be heat, and it cometh to pass.*] This circumstance accords perfectly with the relations of travellers into Syria, Egypt, and several parts of the East. When the south-wind begins to blow, the sky becomes dark and heavy, the air grey and thick, and the whole atmosphere assumes a most alarming aspect. The heat produced by these southern winds has been compared to that of a large oven at the moment of drawing out the bread; and to that of a flame blown upon the face of a person standing near the fire which excites it. Compare *Thevenot's Travels*, b. i. p. 2. c. 10. with *Maillet's Descript. de l'Egypte*, tom. i. lett. 2. and *Folney's Voyage*, tom. i. c. 4.

No. 1269.—xiii. 26. *Thou hast taught in our streets.*]

It was customary with the Jewish doctors to teach in the streets. It is said of Rabban Jochanan ben Zaccai, that "he was sitting in the shade of the temple, and expounding all the day." The gloss on the place is, "the temple being a hundred cubits high, its shade went very far in the street which is before the mountain of the house; and because the street was large and held abundance of men, he was expounding there by reason of the heat, for no school could hold them."

GILL, *in loc.*

No. 1270.—xiii. 33. *It cannot be that a prophet perish out of Jerusalem.*] "The (Jewish) Sanhedrim could be held no where but at Jerusalem, in a place called Liscat Hagazit, the stone conclave, which was contiguous to the temple, or rather a part of it. This Liscat Hagazit was much the same thing with that which was formerly called at Constantinople *In Trullo*. The Talmudists call it a Basilica; and all causes of considerable importance were finally determined in that place. This remark gives light to those words of Christ, *it cannot be that a prophet perish out of Jerusalem.*" PICART'S *Religious Ceremonies*, vol. i. p. 115.

No. 1271.—xiv. 16, 17. *A certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, come, for all things are now ready.*] There is a striking conformity between the circumstances intimated in the introductory part of this parable and the ceremonies attendant upon a Chinese entertainment. Amongst this people "an invitation to an entertainment is not supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another on the morning of the appointed day; and a third when every thing is

*prepared.*" (GOLDSMITH'S *Geography*, p. 117.) The invitation to this *great supper* is supposed to have been given, when the *certain man* had resolved upon making it. But it is again repeated at *supper time*, when all things were ready. Now as it does not appear that the renewal of it arose from the refusal of the persons invited, of which no hint is yet given, we may suppose it was customary thus to send repeated messages. The practice was very ancient amongst the Chinese, and, if admitted to have prevailed amongst the Jews, certainly gives a significancy to the words not usually perceived.

No. 1272.—xiv. 26. *If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*] When proselytes were received into the Jewish church, the bond of natural relation between them and their kindred was considered as being dissolved. Hence it became a maxim with the rabbis, that a proselyte might lawfully marry his own mother, or his own daughter, born before he became such; they being now no more related to him than any other women. Such marriages were looked upon as indecent, and on that account were not permitted. It has been supposed that Christ alludes to this renunciation of natural relationship in the words now cited. See also Psalm xlv. 10. To this may be added the words of *Tacitus* (*Hist. lib. v. c. 5.*) who, in his character of the Jews, having mentioned their custom of circumcision as adopted by proselytes, adds, "they then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren in the utmost contempt."

JENNINGS'S *Jewish Ant.* vol. i. p. 139.

No. 1273.—xv. 12. *And he divided unto them his*

*living.*] It was usual for rich men in the East to divide their property ; but not always for the purpose specified in this part of the parable. “ Ever apprehensive of revolution and ruin, a rich man generally divides his estate into three parts. One he employs in trade, or the necessary purposes of life : another he invests in jewels, which he may easily carry off if forced to fly : and the other he buries. As he intrusts nobody with the secret of this deposit, if he die before he returns to the spot, it is then lost to the world, till accident throws it in the way of some fortunate peasant when turning up his ground. Those discoveries of hidden treasure, and sudden transitions from poverty to riches, of which we read in oriental tales, are by no means therefore quite ideal ; but a natural consequence of the manners of the people.” RICHARDSON’S *Dissert. on the East*, p. 180.

No. 1274.—xv. 16. *The husks that the swine did eat.*] That *κεραλον* answers to *siliqua*, and signifies a husk or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained, is evident. Both the Greek and Latin terms signify the fruit of the carob tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called St. John’s Bread, from the opinion that the Baptist used it in the wilderness. *Miller* says it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges and is of little account.

CAMPBELL’S *Translation of the Gospels*, note.

No. 1275.—xv. 25. *He heard music and dancing.*] There can be no doubt but that music frequently accompanied eastern meals, especially those which were



of a superior kind. *Homer* thus represents Ulysses's meal.

Ἡλιε δ' ὡς ὅτ' αἰδοῖς ἐνὶ μεγάροισιν αἰδεῖν, &c.

*Odys.* xvii. 358.

Long as the bard

Chanted he ate, and when he ceas'd to eat,

Then also ceas'd the bard divine to sing.

No. 1276.—xvi. 12. *If ye have not been faithful in that which is another man's, who shall give you that which is your own?*] The following custom of the Turks may contribute to our understanding of these words. “It is a common custom with the merchants of this country when they hire a broker, book-keeper, or other confidential servant, to agree that he shall claim no wages: but to make amends for that unprofitable disadvantage, they give them free and uncontrouled authority to cheat them every way they can in managing their business: but with this proviso, that they must never exceed the privileged advantage of ten per cent. All under that which they can fairly gain in the settling of accounts with their respective masters is properly their own; and by their master's will is confirmed to their possession.” *Aaron Hill's Travels*, p. 77.

This kind of allowance, though extremely singular, is both ancient and general in the East. It is mentioned in the *Gentoo Laws*, chap. ix. “If a man hath hired any person to conduct a trade for him, and no agreement be made with regard to wages, in that case the person hired shall receive one-tenth of the profit.”

The text above cited must therefore, according to these extracts at least, mean, “if you have not been found faithful in the administration of your principal's property, how can you expect to receive your share (as the word may signify) of that advantage which should reward your labours? If you have not been

just toward him, how do you expect he should be just toward you?" *Fragments*, No. 303.

No. 1277.—xvi. 20. *Who was laid at his gate.*] This was the place where beggars stood, or were laid, and asked alms: hence is that rule with the Jews, "If a man die and leave sons and daughters, if he leave but a small substance, the daughters shall be taken care of, and the sons shall beg at the gates." GILL, *in loc.*

No. 1278.—xvi. 21. *And desiring to be fed with the crumbs which fell from the rich man's table.*] The table was not anciently covered with linen, but was carefully cleansed with wet sponges. Thus *Homer*:

The seats with purple clothe in order due,  
And let th' abstersive sponge the board renew.

*Odys.* b. ii. 182.

So also *Martial*:

Hæc tibi sorte datur tergendis spongia mensis.

They made no use of napkins to wipe their hands, but did so with the soft and fine part of the bread, which they called *απομαγδαλια*: *this they afterwards threw to the dogs.* This custom is again mentioned by *Homer*, *Odys.* b. ii.

Ως δ' οταν αμφι ανακτα κυνες δαιτηθεν ινῶνα, &c.

As from some feast a man returning late,  
His faithful dogs all meet him at the gate;  
Rejoicing round some morsel to receive,  
Such as the good man ever wont to give.

Hence we clearly understand what were *the crumbs which fell from the rich man's table*; and perceive the force of the words of the woman of Canaan; *the dogs eat of the crumbs which fall from their master's table.* Matt. xv. 27. See also Mark vii. 28.

No. 1279.—xviii. 13. *But smote upon his breast.*] This appears to have been a token of distress, and especially of penitent sorrow. We meet with frequent instances of it.

Στηθος δε πληξας, κραδιην ηνιπαπε μυθω.

*Odys.* xx. 17.

Smiting upon his breast, he began to chide his heart.

Effusas laniata comas, concussaue pectus  
Verberibus crebris——

———sic mœsta profatur.

*Lucan.* l. ii. 335.

With dishevelled hair, and smitten breast; 'twas thus she spoke her grief.

No. 1280.—xix. 20. *Laid up in a napkin.*] The Greek word here used for a napkin is adopted by the Jews into their language, and is used for a veil, and for a linen cloth. The Jews had a custom which they called *possession by a napkin* or linen cloth, which is, that when they buy or sell any thing, they use a piece of cloth which they call *sudar*, the word used in this passage; this the contractors lay hold of to ratify and confirm the bargain. Upon which custom, as connected with these words, Dr. *Gill* observes, that this man made no use of his sudar, or napkin, in buying or selling; he traded not at all; he wrapped up his money in it, and both lay useless.

No. 1281.—xxii. 25. *They that exercise authority upon them are called benefactors.*] In this expression there is an allusion to the titles affected by monarchs and conquerors in those ages, amongst which *benefactors*, *EUERGETES*, was one.

CAMPBELL's *Translation of the Gospels*, note.

No. 1282.—xxiii. 33. *And when they were come to the place which is called Calvary, there they crucified him.]* Calvary was made the place of suffering for Christ in conformity to common practice; as it was usual to crucify on high places and mountains. *Lipsius de Cruce*, l. iii. c. 13.

No. 1283.—xxiii. 54. *And the sabbath drew on.] The sabbath began to shine.* Vulg. “As soon as the sun was gone down so far that it shone only on the tops of the mountains they lighted the lamps, because it was not lawful to light any fire on the sabbath-day; some think St. Luke’s expression alludes to these lamps.” *LAMY’S Apparatus Biblicus*, p. 188.

No. 1284.—xxiv. 50. *And he lifted up his hands, and blessed them.]* The form of blessing the people used by Aaron and his sons is recorded Numb. vi. 23—27. Though our Lord might not use the same form in blessing his disciples, yet in doing it he lifted up his hands, as they did. *Maimonides* says that “the priests go up into the desk after they have finished the morning daily service, and lift up their hands above, over their heads; except the high-priest, who does not lift up his hands above the plate of gold on his forehead; and one pronounces the blessings, word for word.” *GILL, in loc.*

No. 1285.—ST. JOHN ii. 1.

*There was a marriage in Cana.*

THE following circumstances, as connected with marriage, are too remarkable to be passed over unnoticed. "Upon ordinary occasions it was usual to throw amongst the populace, as the procession moved along, money, sweetmeats, flowers, and other articles; which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to the money however, there appears often to have been a mixture of economy, or rather of deception; which probably arose from the necessity of complying with a custom, that might be ill suited to the fortunes of some, and to the avarice of others: for we find that it was not uncommon to collect bad money, called *kelb*, at a low price, to throw away at nuptial processions.

The bride on the day of marriage was conducted with great ceremony by her friends to her husband's house: and immediately on her arrival she made him a variety of presents; especially of household-furniture, with a spear and a tent. There seems to be a curious similitude in some of these ceremonies to customs which prevailed among the old Germans, before they left their forests, as well as among the gothic nations, after they were established in their conquests. *Tacitus* observes that the German bridegrooms and brides made each other reciprocal presents, and particularly of arms and cattle. The gifts made to an eastern bride appear likewise to have been upon the same principle with the *morgengabe*, or morning gift, which it was common for the

European husbands in the early and middle ages to present to his wife on the morning after marriage."

RICHARDSON'S *Dissert. on the East*, p. 343.

No. 1286.—ii. 9. *The ruler of the feast.*] It was the custom amongst the ancients at feasts to choose a king or master, to order how much each guest should drink, whom all the company were obliged to obey. He was chosen by throwing dice, upon the sides of which were engraven or painted the images of Saturn, Jupiter, Mars, Apollo, Venus, and Diana. He who threw up Venus was made king, as *Horace* insinuates: *Quem Venus dicet arbitrum bibendi*, b. ii. od. 7. whom Venus shall appoint judge of drinking.

No. 1287.—iii. 10. *Art thou a master of Israel, and knowest not these things?*] There were several ceremonies to be performed by all who became Jewish proselytes. The first was circumcision: the second was washing or baptism: and the third was that of offering sacrifice. \*It was a common opinion among the Jews concerning those who had gone through all these ceremonies, that they ought to be looked upon as new-born infants: *Maimonides* says it in express terms. "A Gentile who is become a proselyte, and a slave who is set at liberty, are both as it were new-born babes; which is the reason why those who before were their parents are now no longer so." Hence it is evident that nothing could be more just than Christ's reproaching Nicodemus with his being a master in Israel, and yet being at the same time ignorant how a man could be born a second time.

FLEURY'S *Hist. of Israelites*, p. 201.

No. 1288.—vi. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the disciples.*] Gratitude to God for the common blessings of providence

is certainly the duty of those who enjoy them; and is very properly expressed by giving thanks on their reception. Such a practice we find to have prevailed both amongst heathens, Jews, and Christians.

That it prevailed amongst the heathens is certain from the following testimonies. *Athenæus* says, (*Deipnosoph.* lib. ii.) that in the famous regulation made by Amphictyon king of Athens with respect to the use of wine, both in sacrifices and at home, he required that the name of *Jupiter the sustainer* should be decently and reverently pronounced. The same writer (lib. iv. p. 149.) quotes *Hermeias*, an author extant in his time, who mentions a people in Egypt, inhabitants of the city of Naucratis, whose custom it was on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel; the priest then chanted a grace according to a stated form amongst them, after which they joined in the meal in a solemn sacrificial manner. It was also a religious usage amongst the ancient Greeks, and derived to them from yet older ages. *Clement* of Alexandria informs us, that when they met together to refresh themselves with the juice of the grape, they sung a piece of music, which they called a scholion. *Livy* (lib. 39.) speaks of it as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the gods at their meals. But one of the fullest testimonies to our purpose is given by *Quintilian*, (*Dedam.* 301.) *Adisti mensam, ad quam cum venire cœpinus, deos invocamus.* We approached the table, and then invoked the gods.

*Trigantius* a jesuit, in his narrative of the expedition of their missionaries into China, (b. i. p. 69.) says of the Chinese, that “before they place themselves for partaking of an entertainment, the person who makes it sets a vessel, either of gold, or silver, or marble, or some such valuable material, in a charger full of wine,

which he holds with both his hands, and then makes a low bow to the person of chief quality or character at the table. Then from the hall or dining-room he goes into the porch or entry, where he again makes a very low bow, and, turning his face to the south, pours out this wine upon the ground as a thankful oblation to the Lord of heaven. After this, repeating his reverential obeisance, he returns into the hall."

As to the sentiments and behaviour of the Jews on this point, *Josephus*, detailing the customs of the Essenes, says, that the priest begs a blessing before they presume to take any nourishment; and it is looked upon as a great sin to take or taste before. And when the meal is over, the priest prays again; and the company with him bless and praise God, as their preserver, and the donor of their life and nourishment. From the Hebrew ritual it appears, that the Jews had their hymns and psalms of thanksgiving not only after eating their passover, but on a variety of other occasions, at and after meals, and even between their several courses and dishes; as when the best of their wine was brought upon the table, or the fruit of the garden.

The practice of the Jews is farther discovered by the conduct of Christ. After eating the passover, himself and the disciples sung an hymn, Matt. xxvi. 30. Learned men have thought this hymn to have been some stated form in use among the Jews. Others say it was part of the book of Psalms. However that be, the Jews are said to have their *zemiroth*, verses or songs of thanksgiving, to this day. We may also observe that when Christ supped with the two disciples at Emmaus, *he took bread and blessed it*, Luke xxiv. 30.

The primitive Christians appear universally to have observed this custom. We read that St. Paul *when he had spoken took bread, and gave thanks to God in the presence of them all, and when he had broken it, began to*



*eat.* Acts xxvii. 35. In the days immediately following the apostles, we trace this practice in the writings of the fathers, particularly in the Clementine constitutions, in Chrysostom, and Origen.

No. 1289.—viii. 20. *These words spake Jesus in the treasury.]* In the court of the women in the temple there was placed one chest, or more; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship; such as providing the public sacrifices, wood for the altar, salt, and other necessaries. That part of the area where these chests were placed was the *γαζοφυλακιον*, or treasury. Mark xii. 41. Perhaps the whole court, or at least the piazza on one side, with the chambers over it, in which the sacred stores were kept, was from hence called by the same name.

JENNINGS'S *Jewish Ant.* vol. ii. p. 43.

No. 1290.—viii. 36. *If the son therefore shall make you free, ye shall be free indeed.]* By some commentators it has been supposed, that Christ alludes to the mode of adoption called *αδελφοθεσια*, (see *Oriental Customs*, No 473.) but Dr. Gill refers it rather to a custom among the Romans of a son's making free, after his father's death, such as were born slaves in his house. Perhaps there may be also some reference to such sort of persons among the Jews as were partly servants and partly free; such as were servants to two partners, and were made free by one of them; or who had paid half the price of redemption, but left the other half due: of a person in such circumstances it is said, he may not eat of his master's lamb at the passover.

No. 1291.—viii. 57. *Thou art not yet fifty years old.]* The age of fifty is often spoken of by the Jews, and much

observed: at the age of fifty they say a man is fit to give counsel; hence the Levites were dismissed from service at that age, it being more proper for them then to give advice than to bear burthens. A *methurgeman*, or an interpreter in a congregation, was not chosen under fifty years of age: and if a man died before he was fifty, this was called the death of cutting off; a violent death, a death inflicted by God as a punishment.

GILL, *in loc.*

No. 1292.—ix. 6. *He spat on the ground, and made clay of the spittle.*] This was done, observes Mr. Wootton, (*Miscell. Disc.* vol. ii. p. 103.) to shew his divine authority in using means to human reason the most improper, and that too on the sabbath, directly in opposition to a rule established by the Jews, which, though good and just in itself, was superstitious and cruel when applied to the case of healing on the sabbath-day. *Maimonides* says, that it was particularly forbidden to put fasting spittle upon or into the eyes of a blind man on the sabbath-day. The Jews were not the only persons who superstitiously used spittle. It was considered by the Greeks as a charm against fascination. *Theocritus* makes *Damætas* thus express himself:

Ὡς μὴ βασκανθῶ δέ, τρίς ἐπτύσα εἰς ἐμὸν κόλπον. *Idyl.* vi.

The Romans had also the same opinion of it. On the day when an infant was named, (which for girls was the eighth, for boys the ninth, after birth) the grandmother or aunt, moving round in a circle, rubbed with her middle finger the child's forehead with spittle, which was hence called *lustralis saliva*.

No. 1293.—x. 1. *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber*] The sheepfold was an

inclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this inclosure there is an allusion in these words.

No. 1294.—x. 3. *Calleth his own sheep by name.*] “This is an allusion to the customs of Judæa, where shepherds had names for their sheep, which answered to them as dogs and horses do with us, following to the pasture ground, and wherever their shepherds thought fit to lead them.”

MACKNIGHT'S *Harmony*, vol. ii. p. 455.

No. 1295.—x. 4. *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.*] Polybius, in the beginning of his twelfth book, tells us, that the flocks in the island of Cynnon, upon the landing of any strangers in order to lay hold of them, immediately run away: but that when the shepherd, upon observing the attempt, stoutly blows his horn, they immediately scamper towards it. Nor, says he, is it at all wonderful that they should be thus compliant with the sound, since in Italy the keepers of swine do not observe the custom of Greece in following their herd, but going before them to some distance, they sound their horn, and the herd immediately follow them, flocking to the sound. And so accustomed are they to their own horn, as to excite no little astonishment at the first hearing of it.

BULKLEY'S *Notes on the Bible*.

No. 1296.—xi. 9. *Are there not twelve hours in the day?*] The division of time with the Jews was purely

arbitrary. Formerly the Hebrews and Greeks divided the day only according to the three sensible differences of the sun; when it rises, when it is at the highest point of elevation above the horizon, and when it sets: that is, they divided the day only into morning, noon, and night. These are the only parts of a day which we find mentioned in the Old Testament; the day not being yet divided into twenty-four hours. Since that the Jews and Romans divided the day, that is, the space between the rising and setting of the sun, into four parts, consisting each of three hours. But those hours were different from ours in this respect, that ours are always equal, being always the four and twentieth part of the day; whereas with them the hour was a twelfth part of the time which the sun continued above the horizon. As this time is longer in summer than in winter, their summer hours must be longer than their winter ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon: the ninth divided that which was between noon and sun-set. And it is with relation to this division of the day that Christ says, *are there not twelve hours in the day?*

No. 1297.—xi. 19. *Many of the Jews came to Martha and Mary to comfort them.*] “The general time of mourning for deceased relations, both among Jews and Gentiles, was seven days. During these days of mourning their friends and neighbours visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many therefore in so populous a part of the country must have been going to and coming from the sisters, while the days of their mourning for Lazarus lasted. The concourse too would be the greater as it was the time of the passover. Besides, a vast multitude now attended Jesus on his

journey. This great miracle therefore must have had many witnesses."

MACKNIGHT'S *Harmony*, vol. ii. p. 529.

No. 1298.—xi. 19. *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.]* This was the common practice of the Jews after a funeral; but they did not allow of it before. The first office of this kind was done when they returned from the grave: the mourners stood in their place in a row, and all the people passed by: every man as he came to the mourner comforted him and passed on. Besides these consolations there were others administered at their own houses during the first week: and it was on the third day more particularly that these consolatory visits were paid. It was reckoned an act of great piety and mercy to comfort mourners. GILL, *in loc.*

No. 1299.—xi. 31. *She goeth unto the grave to weep there.]* The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not; or from superstitious motives, frequenting the graves of the prophets and wise men to pray and weep. Dr. *Pococke* has given a form of prayer used by them at such times. Sometimes they went only to vent their grief, and lament the loss of their friends. Such a custom as this prevails among the Turks, whose women on Friday, their day of worship, go before sun-rising to the grave of the deceased, where they mourn, and sprinkle their monuments with water and flowers. The Persians also visit the sepulchres of their principal imams or prelates. GILL, *in loc.*

No. 1300.—xi. 31. *She goeth to the grave to weep there.]* A striking conformity between the customs of the Jews and the East Indians may be traced in many

instances. In mourning for the dead they appear to have expressed their sorrow much in the same manner. The evangelist has informed us that Mary went to the grave of Lazarus to weep there; and from the journal of the baptist missionaries in the East Indies it appears that they do the same. Mr. *Fountain* says, "March 19. This morning when I awoke I heard a great noise by a number of people on the bank of the tank near my bungalow, an accommodation boat, used as an occasional residence. I went to see what was the matter, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning herself upon it, and bitterly exclaiming, Amor Banban! Amor Banban! oh my child! my child! On the other end of the grave sat another female, who was expressing her grief in a similar manner. This was not occasioned, however, by the affecting accident which befel the lad; but is one of the usual customs of the Mahomedans, who make lamentation for their friends ten days after their decease. There seems something feigned in it, as I have often observed that they leave off abruptly on the approach of a stranger. They did so this morning almost as soon as I appeared."

No. 1301.—xi. 44. *And he that was dead came forth, bound hand and foot with grave-clothes.*] The Jewish sepulchres were generally caves or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of these caves or rooms. (*Maundrell's Travels*, p. 76.) This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, *he came*

*out bound hand and foot.* But deists, talking of this miracle commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer however is obvious. The evangelist does not mean that Lazarus walked out of the sepulchre, but that, lying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound. MACKNIGHT'S *Harmony*, vol. ii. p. 799.

No. 1302.—xiii. 24. *Simon Peter therefore beckoned to him.*] Peter being at some distance from Christ, beckoned to John to propose an inquiry to him. This was usually done at meals, when they could not by reason of their posture discourse together. This being the case, they made signs by nodding to each other.

GILL, *in loc.*

No. 1303.—xviii. 16. *And spake unto her that kept the door.*] The Ethiopic version in the next verse calls this person the door-keeper's daughter. He might indeed be the porter, but being busy, she supplied his place. There is however no need of such a conjecture, since it was usual with other nations, and might be with the Jews, for women to be door-keepers. *Pignorius (de Servis, p. 454.)* has shewn this from Plautus, Petronius, Pausanias, and others.

No. 1304.—xix. 17. *And he bearing his cross.*] This

was usual for malefactors to do, as *Lipsius* shews from *Artemidorus* and *Plutarch*: the former says, The cross is like to death, and he that is to be fixed to it first bears it. The latter says, And every one of the malefactors that are punished in body carries out his own cross.

No. 1305.—xix. 20. *For the place where Jesus was crucified was nigh unto the city.*] The cross stood by the way side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like crimes. Alexander the emperor ordered an eunuch to be crucified by the way-side, in which his servants used commonly to go to his country-house. *Quinctilian* (*Declamat.* 275.) observes, “as often as we crucify criminals the most noted ways are chosen, where most may behold, and most may be moved with fear.”

No. 1306.—xix. 31. *That the bodies should not remain upon the cross on the sabbath-day.*] According to the Jewish law, Deut. xxi. 22, 23. the body of one that was hanged on a tree was not to remain all night, but to be taken down that day, and buried; though this was not always observed, 2 Sam. xxi. 9, 10. What was the usage of the Jews at this time is not certain: according to the Roman laws such bodies hung till they were putrefied, or eaten by birds of prey; wherefore, that their land might not be defiled, and especially their sabbath, by their remaining on the cross, they desired to have them taken down.

No. 1307.—xix. 39. *And there came also Nicodemus, (who at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds*



*weight.*] Notwithstanding the Jews object to the quantity of spices brought to embalm the body of Jesus, as being unnecessarily profuse and incredible, it appears from their own writings that they were used in great abundance on some such occasions. See 2 Chron. xvi. 14. In the Talmud (*Massecheth Semacoth* viii.) it is said, that no less than eighty pounds of spices were used at the funeral of Rabbi Gamaliel the Elder: and at the funeral of Herod, *Josephus* (*Antiq.* xvii. 8. 3.) informs us that the procession was followed by five hundred of his domestics carrying spices.

No. 1308.—xxi. 18. *When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee.*] It was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. Thus *Theocritus*:

And hands uprais'd with death-presaging mind,  
At once the fight and victory declin'd. *Idyll.* xxii.

So also Turnus in *Virgil*:

Vicisti et victum tendere, &c.

Thine is the conquest; lo, the Latian bands  
Behold their gen'ral stretch his suppliant hands. *PITT.*

In the instance now above cited the stretching out of the hands was to be a token of submission to that power, under which he would fall and perish.

No. 1309.—ACTS iii. 1.

*The hour of prayer.*

THE Jews had stated hours both for public and private prayer. It was Daniel's custom to pray three times a day, Dan. vi. 10. and this was also the practice of David, Psalm lv. 17. From hence we learn not only how frequently, but at what times of the day that duty was commonly performed. It is generally supposed that the morning and evening prayers were at the time of offering the morning and evening sacrifice, that is, at the third and ninth hour: and the noon prayer was at the sixth hour, or twelve o'clock. We find in scripture no express institution of the stated hours of prayer. The Jews say they received them from the patriarchs; the first hour from Abraham; the second from Isaac; and the third from Jacob.

From the Jews the Mahometans have borrowed their hours of prayer, enlarging the number of them from three to five; which all Mussulmans are bound to observe. The first is in the morning before sun-rise: the second when noon is past, and the sun begins to decline from the meridian: the third in the afternoon, before sun-set: the fourth in the evening after sun-set, and before the day is shut in: the fifth after the day is shut in, and before the first watch of the night. To these some of their devotees add two more, the first an hour and a half after the day is shut in, and the other at midnight; but these are looked upon as voluntary services, practised in imitation of Mahomet's example, but not enjoined by his law. See *Sale's Koran*, *Prelim. Dis.* sect. iv. p. 107.

No. 1310.—vi. 1. *Their widows were neglected in the daily ministration.*] A distribution of alms was made every day. This practice obtained among the Jews in common, for they used to collect every day for the poor, and give it daily to them. *Maimonides* speaks of it in this manner: “They appoint collectors, who receive every day from every court a piece of bread, or any sort of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected, in the evening, among the poor, and they give to every poor person of it his daily sustenance:” from hence the apostles might take up this custom, and follow it.

No. 1311.—vii. 30. *There appeared to him in the wilderness of Mount Sinai an angel of the Lord, in a flame of fire in a bush.*] The heathens had either read or heard of this circumstance, as appears by *Artapanus*, who mentions it; (in *Eusebius*, l. ix. *Præpar. Evang.* c. xxvii.) but he disguises it, and misreports it, saying, it was a fire which suddenly broke forth out of the earth, and flamed, when there was no matter nor any kind of wood in the place to feed it. However, in the next chapter but one an ancient tragedian reports it exactly, saying just as Moses does here, that the bush burned with fire, and yet remained intire in the flame, which he calls the greatest miracle. There is a story something like this in *Dion Prusæus*, Orat. xxxvi. where he saith, the Persians relate concerning Zoroaster, that the love of wisdom and virtue leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire, out of the midst of which he came without any harm, and instituted certain sacrifices to God, who, he declared, then appeared to him. Both *Ursinus* and *Huet* have endeavoured to prove, that this was a corrupt tradition of this vision of Moses.

PATRICK, on *Exod.* iii. 2.

No. 1312.—ix. 36. *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas.*] It was common not only among the Arabs, but also among the Greeks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which being interpreted is Dorcas; that is, an antelope; an animal remarkable for beautiful eyes. On this account it might have been given to the person here designated by it.

PARKHURST's *Greek Lex.* p. 692.

No. 1313.—xiii. 15. *And after the reading of the law and the prophets.*] The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The division of it into sections is ascribed to Ezra. The five books of Moses, here called the law, contained fifty-three sections, so that by reading one on each sabbath, and two in one day, they read through the whole in the course of a year; finishing at the feast of Tabernacles, which they called "the rejoicing of the law." When Antiochus Epiphanes burnt the book of the law, and forbade the reading of it, the Jews in the room of it selected some passages out of the prophets, which they thought came nearest in words and sense to the sections of the law, and read them in their stead; but when the law was restored again, they still continued the reading of the prophetic sections; and the section for the day was called the dismissal, because usually the people were dismissed upon it, unless any one stood up and expounded the word of God to them. \*This is the reason of the message sent to the apostles, *Ye men and brethren, if ye have any word of exhortation for the people, say on.*

GILL, *in loc.*

No. 1314.—xiii. 43. *Religious proselytes.*] The re-

ception of proselytes required a particular previous preparation : the person who offered himself as a proselyte was examined by three of the magistrates as to the motives by which he was actuated : if he gave a satisfactory answer, he was instructed in the Jewish religion ; after which he solemnly professed his assent to the doctrines which had been proposed to him, and promised to persevere in the faith and practice of the law. As to the form and manner of admission, the rabbis make it to consist of three articles ; circumcision, baptism, and sacrifice. Thus admitted, the proselyte was considered as born again. The bond of natural relation between him and all his kindred was now dissolved. He was now to all intents and purposes a Jew ; and entitled to a share in all their privileges. The Jews however were very apt to look with a jealous eye upon proselytes, preferring Israelites by descent to all others. JENNINGS'S *Jewish Antiq.* vol. i. p. 132.

No. 1315.—xiv. 12. *And Paul Mercury, because he was the chief speaker.*] The Greeks had a custom of making an oblation of tongues at the conclusion of their sacrifices, pouring on them a libation of wine. This was to purge themselves from any evil words which they might have uttered : or because the tongue was reckoned the best part of the sacrifice, and so reserved for the completion of it : or they offered the tongues to the gods, as witnesses of what they had spoken. They offered the tongue to Mercury, because they believed him the giver of eloquence. Upon this practice *Dacier* remarks, that the people feared lest through wine and the joy of the festival they might have uttered some words unbecoming the sanctity of the occasion. By this sacrifice of the tongues they signified that they purged away whatever they had spoken amiss during the festival ; and asked pardon of Mercury, who pre-

sided over discourse, that they might not carry home any uncleanness, which might prevent the communication of the blessings expected from the sacrifice.

No. 1316.—xiv. 13. *Brought oxen and garlands unto the gates.*] Garlands or crowns were used in sacrifices for different purposes. Sometimes they crowned the gods to whom they sacrificed, (*Tertul. de Corona*, c. 10.) Sometimes the priests wore them. (*Paschalius de Coronis*, l. iv. c. 13.) The altars also on which they offered sacrifices were crowned with these garlands, as well as the sacrifices themselves. (*Ovid. de Tristibus*, l. iii. el. 13.) They were for the most part made of cypress; sometimes of the pine-tree; and of other leaves and flowers, such as were peculiar to the gods. Something similar to these practices obtained amongst the Jews at the offering of their first-fruits,

No. 1317.—xvi. 16. *A certain damsel possessed with a spirit of divination.*] *Virgil* has described an inflated propheticess of this kind:

—Ait, Deus, ecce Deus, cui talia fanti  
Ante fores, subito non vultus, non color unus,  
Non comptæ mansere comæ; sed pectus anhelum,  
Ea rabie fera corda tument, majorque videri,  
Nec mortale sonans; adflata est numine quando  
Jam propiore Dei. *Ain. vi. 46.*

The virgin cries, the God, behold the God,  
And straight her visage and her colour change,  
Her hair's dishevell'd, and her heaving breast  
And lab'ring heart are swoll'n with sacred rage;  
Larger she seems, her voice no mortal sound,  
As the inspiring God near and more near  
Seizes her soul.

Archbishop *Potter* says, that there were few that pretended to inspiration but raged after this manner, foam-

ing and yelling and making a strange terrible noise ; sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. *Antiq. b. ii. c. 12.*

No. 1318.—xvii. 17. *Therefore disputed he in the market daily with them that met him.*] This is perfectly agreeable to the customs of the East. In Arabia it is frequently practised. People usually meet in such places for conversation. HARMER, vol. ii. p. 526.

No. 1319.—xvii. 22. *Then Paul stood in the midst of Mars-hill.*] The court of the Areopagites, before which St. Paul was now brought, was so named from the place in which it was held, being on an hill not far from the city, called Areopagus. This court was of high antiquity ; it was instituted before the time of Solon, but when is uncertain. It is also equally unknown of what number this assembly was composed. It is however certain, that it was the most sacred and venerable tribunal in Greece. They were very particular in examining the characters of such persons as were admitted members of it. Any evidence of intemperance excluded from the office ; and though the dignity was usually held for life, yet if any of the senators were convicted of immorality, they were expelled. The utmost gravity was preserved in this assembly, and to laugh in their presence was an unpardonable act of levity. Demosthenes tells us, that so impartial were they in their proceedings, that to his time there never had been so much as one of their determinations of which there had been any just reason to complain. Foreign states frequently referred to their decision. They had three meetings every month ; and always sat in the open air, a custom practised in all the courts of justice that had cognizance of murder. They heard

and determined all causes in the night, and in the dark, that they might not be biassed by the sight of either plaintiff or defendant.

No. 1320.—xix. 12. *Handkerchiefs.*] “It is the custom almost every where to carry a staff in their hand; the mode of wrought handkerchiefs is also general in Arabia, in Syria, in Palestine, and in all the Turkish empire. They are wrought with a needle, and it is the amusement of the fair sex there, as among us, the making of tapestry and lace. The young women make them for their fathers, their brothers, and, by way of preparation beforehand, for their spouses; bestowing them as favours on their lovers. They have them almost constantly in their hands in those warm countries, to wipe off sweat.”  
*Chardin.* HARMER, vol. ii. p. 395.

No. 1321.—xix. 29. *The theatre.*] Among the Greeks the theatres served not only for the exhibition of public shows and games, but often for holding public assemblies on affairs of the greatest consequence. *Josephus* says, (*de Bell.* lib. ii. cap. 18. § 7.) “when the Alexandrians were assembled concerning the embassy which they were sending to Nero, many of the Jews crowded into the amphitheatre with the Greeks:” and again (cap. v. § 2.) we find the Antiochians holding an assembly upon public business in their theatre.

No. 1322.—xxi. 33. *And commanded him to be bound with two chains.*] Prisoners amongst the Romans were fettered and confined in a singular manner. One end of a chain, which was of a commodious length, was fixed about the right arm of the prisoner, and the other about the left arm of a soldier. Thus a soldier



was coupled to the prisoner, and every where attended him. To this *Manilius* alludes :

Vincitorum dominus, sociusque in parte catenæ,

Interdum pœnis innoxia corpora servat.

*Lib. v.*

In this manner was St. Paul confined when he made his incomparable apology before Festus. Sometimes the prisoner was fastened to two soldiers, one on each side. See Acts xii. 6.

No. 1323.—xxii. 3. *Brought up in this city at the feet of Gamaliel.*] With respect to the schools among the Jews it should be observed, that, besides the common schools in which children were taught to read the law, they had also academies, in which their doctors gave comments on the law, and taught the traditions to their pupils. Of this sort were the two famous schools of Hillel and Sammai, and the school of Gamaliel, who was St. Paul's tutor. In these seminaries the tutor's chair is said to have been so much raised above the level of the floor, on which the pupils sat, that his feet were even with their heads. Hence St. Paul says, that he was brought up at the feet of Gamaliel.

No. 1324.—xxii. 25. *And as they bound him with thongs, Paul said unto the centurion that stood by, is it lawful for you to scourge a man that is a Roman, and uncondemned ?*] “Roman citizens were secured against the tyrannical treatment of the magistrates, first by the right of appealing from them to the people, and that the person who appealed should in no manner be punished till the people determined the matter; but chiefly by the assistance of their tribunes. None but the whole Roman people in the *Comitia Centuriata* could pass sentence on the life of a Roman citizen.

No magistrate was allowed to punish him by stripes, or capitally. The single expression, *I am a Roman citizen*, checked their severest decrees. *Cic. in Ver.* v. 54 and 57.”

ADAM'S *Roman Antiq.* p. 45.

No. 1325.—xxiii. 2. *And the high-priest Ananias commanded them that stood by him to smite him on the mouth.*] A similar modern instance of the brutality with which criminals are treated in the East occurs in *Hanxay's Travels*, vol. i. p. 299. when Sadoc Aga, one of the chiefs of the Persian rebels at Astrabad in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which the general ordered him to be struck across the mouth, to silence him; which was done with such violence that the blood issued forth.

No. 1326.—xxiii. 12. *Saying that they would neither eat nor drink till they had killed Paul.*] It was a common form of a vow or oath with the Jews, that *I will not eat*. Sometimes they only vowed abstinence from particular things; and then, others were lawful.

GILL, *in loc.*

No. 1327.—xxvii. 27. *The shipmen deemed that they drew near to some country.*] Literally, *that some land approached them*. No doubt this was an usual sea phrase for drawing near to land. So *Virgil*:

Provehimur portû, terræque urbesque recedunt.

*Æn.* iii. 72.

We leave the port; the lands and towns recede.

Thus also *Ovid*:

Admotumque fretum remis, tellusque repulsa est.

*Met.* vi. 512.

The oars now dash the sea, the shore's repell'd.

No. 1328.—xxvii. 29. *Then, fearing lest they should have fallen upon rocks.*] The ancients dreaded shipwreck as the worst sort of death, as being thereby liable to be devoured by fish, dashed against rocks, or cast upon uninhabited islands. So *Horace* :

Quem mortis timuit gradum,  
Qui sicris oculis monstra natantia,  
Qui vidit mare turgidum, et  
Infames scopulos Acroceraunia? B. i. od. 3. l. 17.

What kind of death could affright him, who could behold the sea monsters swimming, the sea raging, and the infamous (by reason of shipwrecks) rocks of Acroceraunia, with dry eyes?

No. 1329.—xxvii. 34. *There shall not a hair fall from the head of any of you.*] This was a proverbial phrase expressing the utmost safety, and therefore they might cheerfully eat their food and be satisfied. To dream of shaving the hair portended shipwreck to sailors: nor was it lawful for any to pare his nails, or cut off his hair, but in a storm, to which custom some think the apostle here alludes. See *Kirchman, de Furer. Rom.* l. ii. c. 14. p. 212.

No. 1330.—xxvii. 40. *And loosed the rudder-bands.*] The ancient ships had frequently two rudders. They were a kind of very large and broad oars on each side of the hinder part of the ship. When occasion required they unloosed them, and even let them drop when in danger, as well as cut off the anchors. See more in *Parkhurst's Greek Lex.* p. 555.

No. 1331.—xxviii. 16. *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard.*] It was customary for prisoners who were brought to Rome to be delivered to the præfect or

commander of the prætorian cohorts, who had the charge of the state prisoners; as appears from the instance of Agrippa, who was taken into custody by Macro, the prætorian prefect who succeeded Sejanus. *Josephus Ant. lib. xviii. cap. 7. § 6.*

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No. 1332.—ROMANS vi. 13.

*Neither yield ye your members as instruments of unrighteousness unto sin.*

THE word translated *instruments* signifies *arms or weapons*. The ancients formerly reckoned arms or weapons the members of soldiers. To this the apostle may allude. (*Alex. ab Alex. Genial. Dier. l. i. c. 12.*)

No. 1333.—xvi. 23. *Gaius my host, and of the whole church.*] Dr. Lightfoot (*Hor. Hebraic. 1 Cor. xi. 21.*) has a peculiar notion concerning the christian agapæ; that they were a sort of hospitals for the entertainment of strangers in imitation of those which the Jews had adjoining to their synagogues. Gaius, who is called the host of the whole church, he supposes to have been the master of such a hospital; and that Phœbe, who is called the *διακονος* of the church at Cenchrea, and those other women mentioned Phil. iv. 3. were servants attending these hospitals.

## No. 1334.—1 CORINTHIANS iv. 21.

*Shall I come to you with a rod, or in love, and in the spirit of meekness?*

HERE seems to be an allusion to a practice among the Jews, in punishing a drunkard or gluttonous person; they first corrected him with words, or with a rod; but if he went on in his sin, then they stoned him. Perhaps the allusion may be to the judges in the Sanhedrim, one of the ensigns of whose office was a rod or staff, to smite with.

GILL, *in loc.*

No. 1335.—vi. 20. *Ye are bought with a price.*] This proves that believers belong to the Lord, not only as redeemed by a price, but as espoused to Christ: for one way of obtaining and espousing a wife among the Jews was by a price; and this was an ancient rite in marriage used among other nations. The husband and wife used to buy each other. (*Servius in Virgil. Georg. l. i. 31.*)

GILL, *in loc.*

No. 1336.—viii. 10. *For if any man see thee who hast knowledge sit at meat in the idol's temple.*] Tables were common moveables in idol temples; and they were used to eat at after the sacrifices were over. The apostle Paul forbids Christians to eat on such occasions and in such places.

No. 1337.—x. 16. *The cup of blessing.*] This cup is so called in allusion to the cup of wine used at common meals, or at the passover among the Jews; which they used to take and bless God with, and give him

thanks for their mercies. It was commonly called the cup of blessing. GILL, *in loc.*

No. 1338.—x. 17. *For we being many are one bread.*] It was a custom anciently among the barbarians to meet together in a friendly manner over one bread. *Jumblich. Vit. Pythag.* § lxxxvi. p. 71.

No. 1339.—x. 25. *Whatsoever is sold in the shambles.*] The word μακελλον, rendered shambles, is made use of by Latin writers in the same sense as it is here, for a place where food was sold. The original of the name is said to be this. One Macellus, a very wicked and profane man, being condemned to die, a place was built in his house by Æmilius and Fulvius for selling provisions, and from his name it was called *macellum*. Into these places the priests sent to be sold what was offered to their idols, if they could not dispense with it themselves, or thought it not lawful to make use of it. *Herodotus* says, that the Egyptians used to cut off the heads of their beasts that were sacrificed, and carry them into the market to sell to the Greeks; and if there were no buyers, they cast them into the river.

GILL, *in loc.*

No. 1340.—x. 30. *For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks.*] The custom of blessing both what was to be eaten and what was to be drank was transmitted from the synagogues to the first christian assemblies. These benedictions are also called thanksgivings or praises; and thus we are to understand these words of the apostle.

PICART'S *Religious Ceremonies*, vol. i. p. 124.

No. 1341.—x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*] “Be-

sides prayers, the Jews had likewise benedictions among them, of which every one was obliged to repeat a hundred every day. They said them over their bread and over their wine, when they were at table: and perhaps this is what St. Paul alludes to when he says, *whether therefore ye eat,*" &c.

LAMY's *Apparatus Biblicus*, p. 191.

No. 1342.—xi. 4. *Having his head covered.*] This had become customary with some of them in public worship, and they did it in imitation either of the heathens who worshipped their deities with their heads covered, except Saturn and Hercules, whose solemnities were celebrated with heads uncyiled; or of the Jews, who used to veil themselves in public worship through a spirit of bondage and fear. GILL, *in loc.*

No. 1343.—xiii. 1. *Sounding brass.*] One of the most ancient, as well as most celebrated oracles of the pagan world was that at the island of Delos. In early ages, and at the first commencement of these absurd and ridiculous impositions on mankind, they were delivered by the murmuring noise of a fountain, or at the foot of an oak; and also from the oaks themselves. But in succeeding times they made use of the brazen kettle, which utensil the ancient Greek poet *Callimachus* calls the sounding brass. .

———These to the Delian god  
Begin the grand procession; and in hand  
The holy sheaves and mystic off'ring bear;  
Which the Pelasgians, who the sounding brass,  
On earth recumbent, at Dodona guard,  
Joyous receive and to the Melian's care  
The hallow'd gifts consign. *Hymn to Delos*, v. 388.

May not St. Paul allude to these brazen kettles in these

words? Two reasons are given why these brazen kettles are said to be always sounding: one is, that many of them were so curiously arranged round the temple, that by striking one of them the sound was communicated to all the rest: the other, and the most probable of the two, is, that there were two brazen pillars before the temple of Delos, on one of which was placed a kettle, and on the other a boy holding in his hand a whip with lashes of brass, which being by the violence of the wind struck against the kettle, caused a continual sound. These pillars seem to have a reference to 1 Kings vii. 21.

GILLINGWATER, MS.

No. 1344.—xiv. 8. *Who shall prepare himself to the battle.*] The allusion is to the custom of many nations, who, when about to engage in war, made use of musical instruments, particularly the trumpet, to gather the soldiers together, prepare them for the battle, give them notice of it, and animate them to it. (*Alex. ab Alex. Genial. Dier.* l. iv. c. 2.) The sound of the trumpet was the alarm of war. Jer. iv. 5. There may also be a reference to the two silver trumpets, which the Lord ordered to be made of one piece for the Jews, for the journeying of the camps, and for war. Numbers x. 1. 2.

GILL, *in loc.*

No. 1345.—xiv. 16. *Say Amen at thy giving of thanks?*] It was usual to say Amen at blessing, or giving of thanks, privately at meals by those who were present. Concerning this practice the Jews have many rules. The apostle here speaks of blessing in public, on which occasion all the people, as with one voice, said Amen. The rule then was, that “the congregation may not answer Amen until the blessing is finished out of the mouth of the priests, and the priests may not



begin the other blessing until the Amen is finished out of the mouth of the congregation. To answer Amen to what was said in a language not understood was not allowed. The primitive Christians used at the close of the Lord's supper to say Amen. This custom might probably have obtained in the Corinthian church.

GILL, *in loc.*

No. 1346.—xiv. 26. *When ye come together, every one of you hath a psalm.*] This Mr. Harmer (vol. i. p. 436.) says is to be understood of extemporary devotional songs. Such were by no means contrary to the turn of mind of these people. The songs of the Israelitish women when they came to meet Saul after the slaughter of the Philistines by David, seem to have been of this kind. A guard of Arab horsemen escorted the gentlemen that visited Palmyra in 1751; and when the business of the day was over, coffee and a pipe of tobacco were their highest luxury: and when they indulged in this, sitting in a circle, one of the company entertained the rest with a song or a story, the subject love or war, and the composition sometimes extemporary.

° No. 1347.—xiv. 27. *Let one interpret.*] This practice seems to have been borrowed from the Jews, who had such an officer in the synagogue. *Maimonides* says, that from the time of Ezra it had been customary that one should interpret to the people what was read out of the law; one verse only was read at a time, and there was silence till it was interpreted. Interpreters were not allowed to give their own sense of the words, but were obliged to go according to the Targum of Onkelos, which they say was the same as was delivered on Mount Sinai. They never put any man into this office till he was fifty years of age.

No. 1348.—xv. 32. *If after the manner of men I have fought with beasts at Ephesus.*] There were two sorts of usages among the Romans in their theatres. Sometimes they cast men naked to the wild beasts to be devoured by them. This was the punishment of wicked servants and vile persons. Sometimes they put men armed into the theatre to fight with beasts; and if they could conquer them and save themselves, they had their liberty; but if not, they fell a prey to the beasts. It is this last custom to which the apostle refers.

No. 1349.—xvi. 22. *Maranatha.*] This is a Syriac expression, which St. Paul makes use of when writing a Greek epistle; it seems to be some form of speech frequently made use of among the people of those times: perhaps these were the very words the Jews in ancient times had frequently inscribed on the covers of their sacred writings. The oriental books and letters were usually wrapped in elegant coverings, which had some words on them indicative of the contents of the books. *Chardin*, speaking of a letter which was enclosed in a bag says, “upon the middle of one of the sides of the bag were written these two Persian words, *Hamel Fasel*, which signify excellent or precious writing.”

HARMER, vol. iv. p. 10.

## No. 1350.—2 CORINTHIANS vi. 7.

*By the armour of righteousness on the right hand and on the left.*

It has been conjectured that the meaning of the apostle in these words is, that the spiritual warrior should be like the *αμφιδέξιος*, or those who could use with equal alertness and vigor the left hand and the right: prepared to resist on each side the wiles of the devil. They who could use both hands were on this account esteemed to be the greatest heroes. Such was Asteropæus in Homer. Such some suppose were the left-handed men mentioned Judges xx. 16. BULKLEY'S *Notes on the Bible*.

No. 1351.—vi. 7. *On the right hand and on the left.*] The left side, according to the superstition of the Grecians, was accounted unlucky and of evil omen: and it was a part of the same superstition to call such things by more auspicious names. Thus according to Eustathius, they called the left *αριστερος*, from *αριστος*, the best. The omens that appeared to the east were accounted fortunate, because the great principle of all light and heat, motion and life, diffuses his first influences from that part of the world. On the contrary the western omens were unlucky, because the sun declines in that quarter. The augurs when they made observations kept their faces towards the north, and then the east was upon their right hand, and the west upon their left. Thus *Homer* brings in Hector telling Polydamas, that he regarded not the birds. *Il.* xii. 239.

Ye vagrants of the sky! your wings extend  
Or where the suns arise or where descend,  
To right and left unheeded take your way.

POPE.

See *Potter's Arch. Græc.* vol. i. b. 2. cap. 15.

No. 1352.—viii. 19. *Who was also chosen by the churches.]* This choice was by the suffrage of the churches, performed by holding up hands. It was derived from an ancient custom of the Athenians in the choice of their magistrates. The candidates being proposed to the people, they shewed their choice by holding up their hands. He who had the most was declared duly elected. Thus there was a brother appointed by the suffrage of the churches to travel along with Paul, and convey their alms to the poor saints in Judæa. See also Acts xiv. 23.

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No. 1353.—GALATIANS iii. 28.

*There is neither male nor female.*

AMONG the heathens females were not admitted to some of their sacred rites and ceremonies. As to the Jews, the males only were concerned in many things both of a civil and sacred nature. No female might be heir to an inheritance with a male: they had no share in the civil government, or in the priesthood; males were to appear three times a year before the Lord; but, according to their oral law, women and servants were exempted. The male Jews valued themselves very much because they were Israelites and not Gentiles, freemen and not servants; men and not women. Against these things the apostle makes his assertion in this passage.

GILL, *in loc.*

No. 1354.—EPHESIANS ii. 19.

*Ye are no more strangers and foreigners, but fellow-citizens with the saints.*

SOJOURNERS and strangers in Greece “were permitted to dwell in the city, and follow their own business without disturbance, but could not be entrusted with any public office, give their votes in the assemblies, or have any share in the government; being obliged to sit still as spectators in a theatre, without intermeddling, or any way concerning themselves, with state affairs; and patiently submit to the decrees enacted by the citizens, and observe all the laws and customs of the country. They were not allowed to act any thing, or manage any business, in their own names, but were obliged to choose out of the citizens one, to whose care and protection they would commit themselves, and whose duty it was to defend them from all violence and oppression.” POTTER’S *Archæol. Græc.* vol. i. p. 55.

No. 1355.—iv. 8. *And led captivity captive.*] This is in allusion to the public triumphs of the Romans, in which captives were led in chains, and exposed to open view.

No. 1356.—v. 14. *Wherefore he saith, awake thou that sleepest; and arise from the dead, and Christ shall give thee light.*] On the Jewish feast of the new moon they sounded the trumpets so much, that it was called a memorial of blowing trumpets. The scripture nowhere assigns the reason of it; but *Maimonides* thinks it was instituted to awaken the people to repentance against the annual fast or great day of expiation, which

followed nine days after. He makes the sound of the trumpet on this day to be in effect saying, “shake off your drowsiness, ye that sleep, search and try your ways, remember your creator and repent, bethink yourselves, and take care of your souls.” Some have supposed that the apostle refers to this use and meaning of blowing the trumpets in the passage now cited. Dr. *Jennings* (*Jewish Ant.* vol. ii. p. 252.) differs from this opinion, and prefers the conjecture of Heumannus, that the passage is taken out of one of those hymns or spiritual songs, which were in common use in the christian church in those times, and which are mentioned in a subsequent verse.

## No. 1357.—COLOSSIANS ii. 18.

*A voluntary humility, and worshipping of angels.*

THESE expressions apply in a peculiar manner to the Essenes. For *Josephus* informs us that they had something very particular among them, relating to the angels. He says, (*de Bello Judaic.* lib. ii. c. 8.) that when they received any into their number, they made them solemnly swear that they would keep and observe the books of the sects, and the names of the angels with care.

JENNINGS's *Jewish Ant.* vol. i. p. 471.

No. 1358.—ii. 21. *Touch not, taste not, handle not.*] The dogmata to which St. Paul refers in these words are such as the Essenes held. They would not taste any pleasant food, but lived upon coarse bread, and drank nothing but water: some of them would not taste any food at all till after sun-set; and if they were touched by any that were not of their own sect, they would wash themselves, as after some great pollution. Perhaps there might be a sodality of Essenes at Colossæ, as there were in many other places out of Judæa; and that some of the Christians, too much inclined to Judaism, might also affect the peculiarities of this sect; which might be the reason why the apostle so particularly cautions against them.

JENNINGS's *Jewish Ant.* vol. i. p. 471.

## No. 1359.—1 TIMOTHY i. 10,

*For men stealers.*

THERE were persons who made it their business to decoy servants and free-men, that they might steal and sell them for slaves. Against this practice there were particular laws enacted, Exod. xxi. 16. Deut. xxiv. 7. It was also condemned by the Flavian law among the Romans, and was not allowed of among the Greeks. The death with which such persons were punished, according to the Jews, was strangling.

No. 1360.—ii. 8. *Lifting up holy hands.*] The apostle alludes to a custom of the Jews, who always used to wash their hands before prayer. The account *Maimonides* gives is this: “a man must wash his hands up to the elbow, and after that pray. They do not make clean for prayer but the hands only, in the rest of prayers, except the morning prayer: but before the morning prayer a man washes his face, his hands, and feet, and after that prays.”

No. 1361.—iii. 13. *They that have used the office of a deacon well purchase to themselves a good degree.*] Some commentators have thought that in these words the apostle alludes to various degrees which subsisted among the Levites. They passed through no less than four different degrees. From one month old to their twentieth year they were instructed in the law of God; from twenty to twenty-five, in the functions of their ministry; from thence to thirty they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service; and lastly, when



they had attained their thirtieth year, they were fully instituted in their office. Some have observed much the same degrees among the vestal virgins: thirty years they were bound to the strictest chastity; the first ten of which were spent in learning the mysteries of their profession: the second ten they ministered in holy things: and the last ten were employed in bringing up young novices. (*Dionys. Halicarn. lib. 2.*)

JENNINGS's *Jewish Ant.* vol. i. p. 274.

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No. 1362.—2 TIMOTHY iv. 6.

*For I am now ready to be offered.*

“ THIS is an allusion to that universal custom of the world of pouring wine or oil on the head of the victim immediately before it was slain: the apostle's emphatical word signifies, wine is just now pouring on my head, I am just going to be sacrificed to pagan rage and superstition.”

BLACKWALL's *Introduction to the Classics*, p. 123.

## No. 1363.—TITUS iii. 11.

*Knowing that he that is such is subverted and sinneth,  
being condemned of himself.*

“ IN order to induce the criminal to confess his crimes, they (the Jews) said to him, *give glory to God*, that is, confess the truth, and be your own judge. For the Jews were of opinion that criminals who confessed their crimes would partake in the happiness of a future state: and therefore they exhorted and pressed criminals not to draw down the hatred of God upon them, by obstinacy and stubbornness in concealing their crimes: St. Paul sometimes alludes to this custom; as when he says, *happy is he that condemneth not himself in that thing which he alloweth*, Rom. xiv. 22. that is, who being convinced of the truth of a thing, is not weak enough to give testimony against himself, notwithstanding his conviction; and when he says, that *a heretic is condemned of himself*, Titus iii. 11.”

LAMY's *Apparatus Biblicus*, p. 206.\*

## No. 1364.—HIEBREWS ii. 15.

*And deliver them who through fear of death were all their life-time subject to bondage.*

THE apostle describes the state of the Jews as a state of bondage through fear of death. The reason of this fear is given in the preceding verse; the devil had the power of death. Hence he was called the angel of death; and the destroying angel. They imagined that this destroying angel had a power over men even after death. The Midrash avers, that when a man is buried, the devil, the angel of death, comes and sits upon the grave, bringing with him a chain, partly of iron, partly of fire. Then causing the soul to return into the body, he breaks the bones, and torments variously both soul and body for a season. Thus one of their solemn prayers on the day of expiation is, that they may be delivered from this punishment of the devil in their graves. Their prayer to this purpose in their Bera-choth is, “that it may please thee, good Lord, to deliver us from evil decrees or laws; from poverty, from contempt, from all kinds of punishment, from the judgment of hell, *and from beating in the grave.*” A similar form of prayer is still in use among the Mahometans.

PIRIE'S *Works*, vol. iii. p. 151.

No. 1365.—v. 7. *When he had offered up prayers and supplications.*] The word for *supplications* signifies branches of olive trees covered with wool: (*Harpocratian Lex.* p. 152. *Alex. ab Alex. Genial. Dier.* l. v. c. 3.) which such as sued for peace carried in their hands. Hence it came to signify supplications for peace.

GILL, *in loc.*

No. 1366.—vi. 16. *An oath for confirmation is to them an end of all strife.*] The manner in which an oath was taken amongst the Jews, and to which the apostle, writing to such, must be supposed to refer, was this: “He that swore took the book of the law in his hand, and stood and swore by the name of God, or by his surnames: the judges did not suffer any to swear but in the holy tongue: and thus he said, behold, I swear by the God of Israel, by him whose name is merciful and gracious, that I do not owe this man any thing.” *Herodotus* says that the Arabians, when they swore at making covenants, anointed the stones with blood. GILL, *in loc.*

No. 1367.—vii. 26. *And made higher than the heavens.*] On the day of atonement the high-priest was carried to an upper chamber in the temple, called *the chamber of abtines*. In the account here given of the exaltation of Christ there may be an allusion to this circumstance. GILL, *in loc.*

No. 1368.—x. 35. *Cast not away therefore your confidence.*] By the confidence here spoken of may be intended a profession of faith, which ought to be bold and courageous, firm and constant: or it may signify the grace of faith in its full assurance, which, as a spiritual shield, Eph. vi. 16. ought by no means to be cast away. It was reckoned infamous in soldiers to cast away or lose their shield: with the Grecians it was a capital crime, and punished with death. (*Alex. ab Alexand. Genial. Dier.* 1. ii. c. 13<sup>o</sup>.) Dr. Gill apprehends that the apostle may here allude to this circumstance.

No. 1369.—xiii. 15. *By him let us offer the sacrifice of praise to God.*] Among the Jews there was a

sort of sacrifices, called peace-offerings. These were not intended to make peace with God but rather to preserve it. Burnt-offerings, sin-offerings, and trespass-offerings were all presented under the notion of some offence committed and some guilt contracted, which they were the means of removing. But in the peace-offerings, the offerer was supposed to be at peace with God; and the offering was made rather in a way of thankful acknowledgment for mercies received, or as accompanying vows for obtaining further blessings, or in a way of free devotion, as a means of continuing and preserving peace with God. Thus the peace-offerings were distinguished into sacrifices of thanksgiving, votive offerings, and voluntary or free-will offerings, Levit. vii. 11, 12. The sacrifice of thanksgiving is evidently referred to by the apostle in these words.

JENNINGS'S *Jewish Ant.* vol. i. p. 335.

No. 1370.—JAMES ii. 2.

*A man with a gold ring.*

By this circumstance the apostle describes a rich man. Among the Romans, those of the senatorian and equestrian orders were distinguished from the common people by wearing a gold ring. In time the use of them became promiscuous. The ancients used to wear but one.

No. 1371.—jv. 15. *If the Lord will.*] It was a custom among the Jews to begin all things with God. They undertook nothing without this holy and devout parenthesis, *If God will*. They otherwise expressed it, *if the name please*; or, *if the name determine so*. The phrase was so common that they abbreviated it, using a letter for a word. But this was not peculiar to the Jews; it was common with all the eastern people. Few books are written in Arabic, but they begin with the word *Bismillah*, *in the name of God*. With the Greeks the expression is *συν Θεω*: with the Latins *Deo volente*. See GREGORY's *Works*, p. 99.

No. 1372.—1 PETER i. 18, 19.

*Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a Lamb without blemish and without spot.*

It has been conjectured that buying and selling was originally conducted by the exchange of one article for another, as cattle for land; and that the money then used had the stamp of cattle upon it. Agreeably hereto it is thought that among the Latins the word *pecunia* came to denote money, from *pecus*, cattle. And on the same account that proverbial saying among the Greeks, Βας επι γλωττη, there is a bull (or cow) upon his tongue, came to be applied to one who was bribed to silence by money which had on it the stamp of a bull. To the money used among the Hebrews having on it the stamp of a lamb St. Peter is thought by some to allude in these words. *Companion to Holy Bible*, p. 26.

[No. 1373.—iii. 3. *Of plaiting of the hair.*] This was a way of adorning themselves that was practised in the East anciently, and still continues to be the common usage of those countries. The *Editor of the Ruins of Palmyra*, (p. 22.) found that it anciently prevailed there, for he discovered with great surprise mummies in the Palmyrene sepulchres, embalmed after the ancient Egyptian manner, by which means the bodies were in such a state of preservation, that among other fragments which he carried off with him was the hair of a female, plaited exactly after the manner commonly used by the Arabian women at this time.

HARMER, vol. ii. p. 381.

No. 1374.—iii. 3. *And of wearing of gold.*] The Jewish women used to wear a crown of gold on their heads in the form of the city of Jerusalem, called a golden city; this they wore after its destruction in memory of it. They might not go out with it on the sabbath-day. The apostle here means to discourage whatever was excessive and extravagant. GILL, *in loc.*

No. 1375.—iii. 18. *For Christ also hath once suffered for sins, the just for the unjust.*] The notion of the victim's being substituted to suffer death and be consumed in the room of the transgressor for whom it was offered, is very ancient, and was commonly received among Gentiles and Jews, as well as Christians. Thus *Ovid* supposes the sacrificed animal to be a vicarious substitute, the several parts of which were given as equivalents for what was due by the offerers.

Cor pro corde, precor; pro fibra sumite fibras;

Hanc animam vobis pro meliore damus. FAST. l. 6.

No. 1376.—iv. 3. *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*] Much of the distinguishing spirit of this passage is lost when it is understood as descriptive of the immoralities common life, and not as giving an account of the polluted nature of what the heathens called sacred transactions. The first word here used, *lasciviousness*, refers to lewd practices: the second, *lusts*, to irritation of voluptuous desire: the third, *Οὐροπλῦα*, translated *excess of wine*, seems to mean *buffoonery through drinking too much wine*: the other two words *revellings* and *banquetings*, mean riotous and excessive eating and drinking.



An extract from *Maillet*. (*Lett.* x. p. 59.) will illustrate the ridiculous buffoonery here alluded to. "You can hardly imagine how many traces of this ancient religion are still met with in Egypt, which have subsisted there for many ages. In fact, without speaking of their passion for pilgrimages, which, notwithstanding its having changed its object, is nevertheless the same; the modern Egyptians have still the same taste for processions that was remarked in their ancestors. There is perhaps no country in the world, where they are more frequent than they are here. All the difference that I find in the matter is, that the ancients practised them in honour of their idols, and that the Egyptians of our days perform them in honour of their santons or saints, who are not much better. As to what remains, there is no regularity in these ceremonies, neither in their way of walking, nor in their vestments: every one dresses himself as he likes; but those that are in the most grotesque and most ridiculous habits are always most esteemed. Some dance; others caper; some shout. In one word, the great point is, who shall commit most follies in these extravagant masquerades. The more they do, the more they believe themselves possessed by the spirit of their prophet."

HARMER, vol. iv. p. 384.

No. 1377.—1 JOHN iii. 17.

*Bowels of compassion.*

THE inhabitants of Otaheite have an expression that corresponds exactly with this phraseology. They use it on all occasions when *the passions give them uneasiness*; they constantly refer pain from grief, anxious desire, and other affections, to the *bowels* as their seat, where they likewise suppose all operations of the mind to be performed. *Cook's Voyage to the Pacific Ocean.*

## No. 1378.—JUDE, ver. 4.

*Who were before of old ordained to this condemnation.*

THOSE who were summoned before courts of judicature were said to be προγεγραμμενοι εις κρισιν, because they were cited by posting up their names in some public place, and to these judgment was published or declared in writing. Such persons were by the Romans called proscriptos, or proscribed. They were doomed to die, with a reward offered to whoever would kill them. The persons spoken of by St. Jude were not only those who must give an account to God for their crimes, and are liable to his judgment, but, who, moreover, are destined to the punishment they deserve as victims of the divine anger. PARKHURST's *Greek Lex.* p. 586.

No. 1379.—ver. 12. *These are spots in your feasts of charity.*] It is commonly supposed that St. Jude here refers to the primitive christian love-feasts. But *Lightfoot* and *Whitby* apprehend the allusion is rather to a custom of the Jews, who on the evening of the sabbath had their κοινωνια or communion, when the inhabitants of the same city met in a common place to eat together.

No. 1380.—ver. 23. *Hating even the garment spotted by the flesh.*] In all holy worship their clothes were to be without spots or stains, loose and unbound. If they had been touched by a dead body, or struck by thunder, or any other way polluted, it was unlawful for the priest to officiate in them. The purity of the sacerdotal robes is frequently insisted on in the poets:

*Casta placent superis; pura cum veste venito.*

POTTER's *Archæol. Græc.* vol. i. p. 224.

## No. 1381.—REVELATION ii. 1.

*The angel of the church.*

NEXT to the chief ruler of the syagogue was an officer, whose province it was to offer up public prayer to God for the whole congregation, and who on that account was called the angel of the church, because as their messenger he spake to God for them. Hence the pastors of the seven churches of Asia are called by a name borrowed from the syagogue.

JENNINGS's *Jewish Ant.* vol. ii. p. 55.

No. 1382.—ii. 10. *I will give thee a crown of life.*] A crown of life is promised to those who are faithful unto death as an everlasting reward for their fidelity. Dr. Gill considers it to be an allusion to the practice of some nations, who used to crown their dead. See *Minut. Felix*, p. 42.

No. 1383.—iii. 5. *The same shall be clothed in white raiment.*] The allusion seems to be to the custom of the Jewish sanhedrim in judging of priests fit for service. *Maimonides* says, “they examined the priests concerning their genealogies and blemishes: every priest in whom was found any thing faulty in his genealogy was clothed in black, and veiled in black, and so went out of the court: but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests.” \* GILL, in loc.

No. 1384.—iv. 1. *After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me.*] This

may probably allude to the custom of the Jewish church, that upon opening the gates of the temple the priests sounded their trumpets, to call the Levites and stationary men to their attendance. LOWMAN, *in loco*.

No. 1335.—iv. 3. *A rainbow.*] The whole race of mankind being deeply interested in this token of divine favour, it is not at all surprising to find the signification of such an important emblem preserved among various nations. *Homer* (*Il.* xi. v. 27.) with remarkable conformity to scripture, speaks of the rainbow which Jove hath set in the cloud a token to men. Iris, or the rainbow, was worshipped not only by the Greeks and Romans, but also by the Peruvians in South America when the Spaniards came thither. (*L'Abbè Lambert*, tom. 13.)

No. 1386.—v. 14. *And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*] It was the custom in the temple worship for the singers to make pauses. In every Psalm, say the Talmudists, the music made three intermissions; at these intermissions the trumpet sounded and the people worshipped. See *LIGHTFOOT's Temple Service*, c. 7.

No. 1387.—vi. 2. *A white horse.*] White horses were formerly used in triumphs in token of victory. To see a white horse in a dream was accounted a good sign by the Jews; and Astrampsyclus says, a vision of white horses is an apparition of angels. One of those angels, which the Jews suppose to have the care of men, is said to ride by them and at th/ir right hand upon a white horse. GILL, *in loc*.

No. 1388.—vii. 2. *And I saw another angel ascending from the East, having the seal of the living God.*]

The bearing of a seal is a token of a high office, either by succession or deputation. Gen xli. 42. Esther viii. 2. *Josephus* gives several instances of this, lib. xi. cap. 6. lib. xii. cap. 14. Thus in *Aristophanes*, the taking away of the ring signifies the discharging of a chief magistrate.

No. 1389.—vii. 9. *A great multitude—stood before the throne and before the Lamb, clothed with white robes.*] At the feast of tabernacles they walked every day round the altar with palm-branches in their hands, singing hosannah: during this ceremony the trumpets sounded on all sides. On the seventh day of the feast they went seven times round the altar, and this was called the great hosannah. Upon the last day of the feast they used to repeat their hosannah often, saying, for thy sake, O our creator, hosannah: For thy sake, O our redeemer, hosannah: For thy sake, O our seeker, hosannah. See the *Jewish Rituals*. There seems to be an allusion in these words to this custom.

No. 1390.—vii. 9. *And palms in their hands.*] Conquerors used to carry palm-tree branches in their hands, (*A. Gell. Noct. Att.* l. iii. c. 6.) Those who conquered in the Grecian combats not only had crowns of palm-tree given them, but carried branches of it in their hands, (*Alex. ab Alex. Genial. Dier.* l. v. c. 8.) The Romans did the same in their triumphs. They sometimes wore *toga palmata*, a garment with the figures of palm-trees upon it, which were interwoven in it. GILL, in loc.

No. 1391.—viii. 1. *There was silence in heaven about the space of half an hour.*] Most interpreters agree, that this silence in heaven for half an hour is an allusion to the manner of the temple worship; while the priest

offered incense in the holy place, the people prayed without in silence, Luke i. 10. On the day of expiation the whole service was performed by the high-priest, to which particular service Sir *J. Newton* has observed an allusion. "The custom was on other days, for one of the priests to take fire from the great altar in a silver censer; but on this day, for the high-priest to take fire from the great altar in a golden censer; and when he was come down from the great altar, he took incense from one of the priests who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence; which is the silence in heaven for half an hour." (*On Apoc.* p. 264.)

It was usual to enjoin silence at all religious invocations amongst the heathen nations. The priest began with the known expression *favete linguis*, lest any words of ill omen should injure the sacrifice. See *Hor. Ep.* lib. iii. od. 1. *Virg. Æn.* lib. v. *Tibull.* lib. ii. el. 2.

No. 1392.—xi. 2. *But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.]* There was a sort of proselytes among the Jews, called strangers of the gate. These were foreigners, who did not embrace the Jewish religion, (and are therefore improperly called proselytes) yet were suffered to live among the Jews under certain restrictions; as, that they should not practise idolatry; that they should not blaspheme the God of Israel; and that they should keep the Jewish sabbath: these strangers were, moreover, permitted to worship the God of Israel in the outer court of the temple, which for that reason was called the court of the Gentiles. To this is the reference in the charge given to the angel in the passage above cited.

JENNINGS'S *Jewish Ant.* vol. i. p. 143.

No. 1393.—xiv. 4. *These are they who follow the lamb whithersoever he goeth.*] It has been suggested that these words are probably an allusion to the oath taken by the Roman soldiers, part of which was, *to follow their generals wherever they should lead*. See 2 Sam. xv. 21. *Lydii Dissert. de Jurament. c. ii. p. 258.*

No. 1394.—xiv. 10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.*] The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. It was not only customary to treat friends with a cup of wine as a mark of affection, but to execute the sentence of death on offenders by making them drink a cup of wine, in which some strong poison had been infused. Such was the execution of Socrates by a cup of poison. *Grotius* seems to give a just account of the expression *without mixture*, that it intimates, that the poisonous ingredients were infused in pure unmixed wine, to take a stronger tincture, and become a more deadly poison.

LOWMAN, *in loco*.

No. 1395.—xvi. 5. *The angel of the waters.*] Among the Jews there was an officer, who was a priest, appointed to take care of the wells, fountains, and ditches about Jerusalem, that the people might have water at the feasts: in this office was Nicodemon ben Gorion, thought to be the Nicodemus mentioned in the gospel. Dr. *Lightfoot* thinks that there is a reference to this person in the expression, *the angel of the waters*.

No. 1396.—xvi. 15. *And they see his shame.*] This is an allusion to the burning of the garments of those priests, who were found asleep when upon their watch in the temple. The Jewish writers give the following



account of this custom. "The man of the mountain of the house (the governor of the temple) goes round all the wards every night, with burning torches before him: and in every ward where the person does not stand upon his feet the man of the mountain of the house says to him, Peace be to thee; if he find he is asleep, he strikes him with his staff, and he has power to burn his clothes."

GILL, *in loc.*

No. 1397.—xix. 12. *He had a name written that no man knew but he himself.*] Among the Hindus it never has been customary to call any prince by his proper name. This custom has been communicated to the Burmas with such strength, that it is almost impossible to learn the name of any prince during his reign. His titles only can lawfully be mentioned: and the law is enforced with such vigour, that Burmas, even in Calcutta, shudder when requested to mention the dreadful name. Nor am I satisfied (says the writer of this article) that either Capt. Symes or I could ever procure the real name of the reigning monarch. *Asiatic Researches.*

No. 1398.—xix. 13. *A vesture dipped in blood.*] This may probably be an allusion to the vesture worn by the Roman generals, which was sometimes purple or scarlet. This was the garb in which they fought; and this circumstance is particularly recorded of Lucullus. (*Alex. ab Alex. Genial. Dier.* l. i. c. 20.)

No. 1399.—xix. 16. *And he hath on his vesture and on his thigh a name written.*] The modern hangings which are sent yearly from Cairo to Mecca, to place about the holy house there, as the Mohammedans reckon it, are embroidered all over with letters of gold as long, broad, and thick, as a person's finger. *Thevenot*, part i. p. 149.

No. 1400.—xxi. 19. *And the foundations of the wall of the city were garnished with all manner of precious stones.*] An extract from *King's Munimenta Antiqua*, vol. ii. p. 9. will clearly explain the description which St. John gives of the wall of the holy city. “The several alternate rows or courses of stone and brick, (here described) as appearing in this wall, were by the Greeks who lived in Roman times called *Θεμελιοι* or *Θεμελια*, and are the kind of ornaments alluded to by St. John as being so highly beautiful, according to every one’s apprehension, in his days; when in his emblematical representation of the walls of the holy city in the prophecy of the Revelation he speaks of such being formed of precious stones. The word *Θεμελια* is in our translation of the passage very improperly rendered, as far as relates to a consistency with our modern ideas, *foundations*, instead of *courses*: and this mistranslation occasions much confusion in the minds of most persons who attempt to read the prophet’s sublime description.

Nevertheless, the reason why these alternate rows of either bricks or smooth flat stones were anciently called *Θεμελιοι* or *Θεμελια*, *foundations*, (though the word seems now so uncouth and unapplicable in our ears) is yet apparent enough. For whoever examines Roman walls attentively will find that most usually the broader alternate rows of rude stones, or flints, or rubble, and mortar, were evidently constructed merely by having the whole mass flung carelessly into a great *caisson*, or frame of wood, whose interior breadth was that of the wall; and whose depth was that of the space between the alternate rows of bricks; and whose length was sometimes more, sometimes less, just as suited convenience. and that the parts thus reared, one at the end of another, on and over each row of bricks, were united together afterwards merely by means of very small loose stones and mortar thrown into the narrow space left at the ends between

them. As therefore these caissons were removed up from one row of bricks, or smooth stones, to another superior row, in constant repetition, according as the wall advanced in height, and were placed successively upon every row; these substantial rows of bricks regularly placed might very well be called ΘΕΜΕΛΙΟΙ or ΘΕΜΕΛΙΑ, foundations, because indeed such they really were the whole way up to those identical building frames." This article is inserted, because it contains a more particular account of the subject than was given in No. 600.

END OF THE NEW TESTAMENT.

# NOTE

TO

NO. 5, VOL. I. PAGE 8.

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IN the Memoirs of Sir William Jones, lately published by Lord Teignmouth, a circumstance has been disclosed which defeats the object of this article, a corroboration of the Mosaic history by distant tradition. It appears that the extract from the Padma-puran was a forgery of one of the Hindûs. Lord Teignmouth gives the following account of it. "I cannot conclude the preface without mentioning some information which materially affects an important passage in the 367th page of the Memoirs, which I received from Bengal, long after it had been printed. The passage alluded to is stated to be an exact translation from one of the mythological works of the Hindûs: it first appeared in a note annexed by Sir William Jones to an Essay on Egypt and the Nile, in the third volume of the Asiatic Researches, by Lieutenant now Captain Wilford, and relates to Noah (under the designation of Satyavrata) and his three sons. Captain Wilford has since had the mortification and regret to discover that he was imposed upon by a learned Hindû, who assisted his investigations; that the Purana, in which he actually and carefully read the passage which he communicated to Sir William Jones, as an extract from it, does not contain it, and that it was interpolated by the dexterous introduction of a forged sheet, discoloured, and prepared for the purpose of deception, and which having served this purpose was afterwards withdrawn." Preface, p. 12. Upon discovering the fraud I fully resolved to cancel the article, but further consideration determined me to let it retain its place, for the sake of avoiding confusion in the general arrangement of the work, apprizing the reader of the true state of the case.



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